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A FURTHER ATTEMPT
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Substantiate the Legitimacy
OR
INFANT BAPTISM
AND OF
SPRINKLING

SCRIPTURAL MODE OF ADMINISTERING THAT ORIGINALLY

SERIES OF LETTERS,

ADDRESSED

TO THE REV. WILLIAM ELDER.

INTENDED AS A REPLY TO HIS LETTERS,

ENTITLED

**“INFANT SPRINKLING, WEIGHED IN THE BALANCE OF
THE SANCTUARY, AND FOUND
WANTING.”**

BY GEORGE JACKSON.

And they brought young children to him, that he should touch them : and his disciples rebuked those who brought them. But when Jesus saw it, he was much displeased, and said unto them, “ Suffer the little children to come unto me, and forbid them not : for of such is the kingdom of God.”—And he took them up in his arms, put his hands upon them, and blessed them.

St. Mark.

Let us draw near with a true heart in the full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water,

St. Paul.

HALIFAX, NOVA-SCOTIA :

**PRINTED BY P. J. HOLLAND, AT HIS OFFICE, HOLLIS-STREET,
NORTH OF THE PROVINCE BUILDING.**

Substantiate the Legitimacy

INSTANT BAPTISM

SPRINGFIELD

CHRISTIAN MOORE OF ADMINISTRATION

SERIES OF LETTERS

TO THE REV. WILLIAM ELLIS

INTENDED AS A REPLY TO HIS LETTERS

REVISED

INSTANT SPRINGFIELD, WEIGHED IN THE BALANCE OF

THE SANCTUARY, AND FOUND

WANTING.

BY GEORGE JACKSON.

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Christians, and said unto them, "Suffer the little children to come unto
me, and I will bless them: for of such is the kingdom of God."—And he took
them up in his arms, but his hands upon them, and blessed them.

Let us draw near with a true heart in the full assurance of faith, having
our hearts purified from all guile, and our souls made well of hope.

HARRIS, NOVA-SCOTIA.

PRINTED BY J. J. HOLLAND, AT HIS OFFICE, HOLLIS STREET.

NOTES OF THE PUBLISHED EDITION.

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PREFACE.

THE controversial Epistles of the great Apostle to the Gentiles, are lasting proofs of the lawfulness of controversial writings on religious subjects. As what is lawful however, is not always expedient; it has been very generally and very properly supposed, that in dressing these subject in a polemical garb, we ought to be in general the children of necessity. But as men differ as to this, perhaps many may doubt the necessity of a controversy on Christian Baptism in these provinces in the present day, and especially they may doubt, as to the propriety of one of the parties in that controversy being nearly a stranger among the inhabitants. Those who have read my former Letters however, will not need to be informed, that I undertook the task of writing on this subject, at the request of one who has for a series of years been employed in the ministerial character in these provinces: and all to whom he is known, will do us the justice to say, that when he deemed a publication on this subject necessary, it could scarcely be attributed to either bigotry or ignorance. The truth is, and it may perhaps be pretty generally known, that the unity of our societies, and the religious faith of our members, have, for a series of years, been disturbed by a number of the Ministers of the Baptist persuasion, who, not to deny them the credit of piety, have been chiefly remarkable for the zeal with which they have opposed the religious sentiments of others, and who because they could see nothing but "Popery" and "Superstition" in our proceedings, have both in public and in private been in the habit of characterizing them by these illiberal epithets. These ministers, with a number of those whom they have instructed, have refused to give us credit even for sincerity, and because we do not preach a "Baptising Sermon" on occasion of the baptism of every infant we baptize; it is very generally remarked by them, that we know our practices cannot be justified by the Scriptures, and therefore we choose to pass on in silence. Thus the very peace of our Missionaries, has been urged as an argument against their proceedings; and they have been branded with with an insincerity which I hope they abhor. In addition to these things, a succession of covert attacks (chiefly in family and private conversations with the members of our societies, and by lending of Books on the points in controversy between them and us) have been incessantly repeated, and at length self-defence appeared indispensable. This was undertaken in "An Humble

Attempt to substantiate the Legitimacy of Infant Baptism, and of Sprinkling as a Scriptural Mode of administering that Ordinance. In three Letters addressed to the Rev. Mr. Priestley, Wesleyan Methodist Missionary and Chairman of the Nova Scotia District." To these Letters, two replies have been made, one "By a Mechanic of New Brunswick" and the other "By" the Rev. "William Elder, Baptist Minister of Annapolis, Nova Scotia," to the latter of which, the following Letters are intended as a reply. The former from its scurrility and irrelevancy to the subjects in dispute, I deem undeserving of further notice.

Had the following Letters been intended only as a reply to those published by Mr. Elder, I should have discussed the subjects with much greater brevity, for as in many cases his letters contain the seeds of their own destruction, it was necessary in general only to compare one part with the other, in order to effect the destruction of the whole. My design however has been to purane the subjects here, discussed, moderately at large, for the purpose of giving further reasons in justification of the proceedings of Pædobaptists, in a country where infant baptism is too seldom practised, the reasons on which it is founded too little known, the duties which ought to follow in its train too little regarded by both ministers and people, and the blessings with which it is intended to be accompanied, too lightly esteemed by all. Ignorance on the one hand, and a criminal neglect of duty on the other, have certainly furnished our opponents with some of their most plausible and successful objections to the practice. May the Lord help us to "roll away this reproach from" us, and may we not bring a young immortal to the temple as the Jews would have brought a Lamb to present it to the Lord, and then abandon it to its fate! But may we accompany and follow our offerings by our most fervent prayers, and may it be our anxiety at all times, "to train up" our rising offspring, "in the nurture and admonition of the Lord."

To the truly pious of all parties, I have to prefer one request. While we feel it a duty to contend for the faith once delivered to the saints, let us not forget how they loved one another: "Now abideth faith, hope, charity, these three: but the greatest of these is *charity*." If ever we are in danger of losing sight of this, it is when we are studying controversial divinity, and when the ceremonies of religion constitute the subjects in debate: we are then in equal danger of forgetting that the one thing needful is that "Faith which worketh by love." I must also bespeak the candour and forbearance of my readers in general, by observing, that the following Letters have been written under but few of those advantages, which give so high a degree of perfection to modern productions. Their slightest claims on the charity of the public, are, that they are the hasty productions of a juvenile author, whose ministerial duties render it impossible, that he should spend much of his time in controversy on any subject; and should he have credit for not having disgraced the cause which he has been employed to defend, every reasonable expectation will be

gratified. A fair statement of the evidence on which our practices are founded, has been the chief object of his attention; and in the language of Lord Bacon he must express a hope, that those into whose hands the following pages may fall, will "Read not to contradict and confute; nor to believe and take for granted; nor to find talk and discourse; but to weigh and consider."

N. B. The reader will find many excellent quotations in the following letters, from "A Treatise on the Mode and Subjects of Christian Baptism. By the Rev. E. Pond, A. M. of Ward, Mass.;" in reply to the Sermon of the Rev. A. Judson, A. M. on Christian Baptism. I received both these works by the unsolicited kindness of a venerable friend, when I had almost concluded my remarks on the subject of Baptism. In copying what I had written however, I have made some extracts, especially from the work of Mr. B. This part of the discussion, which in addition to their confirming my own remarks, have greatly increased my obligations to this author, and the friend who transmitted me his very excellent treatise. Its being a Reply to the Sermons from which Mr. Elder has given such a number of extracts, is the reason which has induced me to make such copious citations. It would have given me sincere pleasure to have made more extensive use of an anonymous "Essay on Infant Baptism," by the Rev. Dr. Burns, from which I have given a few quotations. This very able work however did not come to hand until I had entirely concluded the following Letters, and had made some progress in copying them for the press. These works, with the Candid Reasons of Mr. Edwards, are well worth the perusal of both the advocates and opponents of Infant Baptism.

Bedeque, Prince Edward Island, Dec. 3, 1833.

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Utility of Infant Baptism

LETTER I.

DEAR SIR,

IT is some time since a variety of reports assigned me an opponent on the subject of Infant Baptism, and that which fixed my attention upon you, was of all others the most gratifying. It is true, that the only acquaintance I have with you is by report; but I was happy, that this gave you credit for possessing both true piety and native talent. I was pleased with the prospect of a pious opponent, because "The fruit of the Spirit is in all goodness and righteousness and truth;" and I hoped, that "the meekness of wisdom" would predominate in such a degree, as greatly to mollify, if not entirely to overpower, those resentments which have too frequently disgraced religious controversies, and led the church to sigh, and the infidel to rejoice. As in the commencement of your Letters you say, that you "trust you will be able to offer your reasons for differing from me in a christian spirit;" you probably flatter yourself, that you have scarcely afforded me the shadow of a reason for altering my opinion. It is true, you conclude by admitting the possibility of having in some "Instances manifested a wrong spirit," and if you have, you wish my forgiveness. But as I do not approve of prayers for forgiveness, unless accompanied by a conviction of crime, you must excuse me, if I attempt to shew you wherein I have been disappointed.

I was not a little surprised at the evident want of charity, so manifest in the choice of your Motto. We have no sooner lifted the back of your pamphlet, than inevitable, eternal destruction stares us in the face. You have a predilection in favour of a scriptural motto which I do not condemn; you ask me why I did not make choice of one, and string together three passages of scripture, that in the light in which you intend us to view them, if they have any meaning, employ our blessed Lord in the uncharitable work of informing the world, that "If any man" administer baptism to any, except "men and women," or by any other mode than by immersion, "God shall add to him the plagues that are written in this book;" that is the "Book" of "Revelation." We therefore are to have our "part in that lake which burneth with fire and brimstone; which is the second death." (Chap xxi. viii.) I allow that in several parts of your "Letters," you make remarks which would lead us to suppose, that you do not think our salvation impossible. But this conduct only increases our difficulty, and when connected with that on which I have just remarked, reduces us to the disagreeable necessity of concluding, that you are either destitute of that charity which will admit of the possibility of

our salvation, or, of the ability to be consistent with yourself. I selected my Motto, because it expressed my sentiments, and conceded all I could in conscience concede to our opponents, and then proceeded to support those opinions by a reference to the Bible: and I hope to convince the candid part of my readers, that few persons have less reason than yourself to charge me with "coming to you with a well polished coat of mail, furnished by men of great names and distinguished abilities" instead of taking "the word of God as my support." Do not however allow these remarks to lead you to suppose, that I question either the sincerity, or the degree of your piety. I only wish to convince you, that while engaged in this controversy, it has not had its ordinary influence; and that you not only need my forgiveness, but also that of tens of thousands of the excellent of the earth, and likewise that of your Father and their Father, of your God and their God.

But again, I have been much disappointed, by your apparent want of modesty, when taking a view of the sentiments and conduct of your opponents. This is evident in your very Title. After all the contests which have been between the greatest and best of men on the subject of "Infant Sprinkling," as you in contempt have called Infant Baptism, you come forward, and "Weigh it in the Balance of the Sanctuary and find it Wanting!" Hence also we are so frequently informed of the "absurdity" of our views, and also of the "superstition of our ideas," and hence the confidence with which they are opposed to every thing held sacred by the reason of man, and the faith of the christian. You make yourself quite merry with my supposed "horror" at the appearance of water, and observe, that it would almost lead one to suppose, that I had caught the hydrophobia. And are "absurdity," "superstition" and "hydrophobia," the only sources to which you can trace the proceedings of your opponents? These observations may sometimes raise a laugh, perhaps not of the most innocent kind, but I question whether they will be considered by the truly pious of any party, as the most beneficial methods of advocating the cause of truth. If however you are desirous of the character of a wit, I have no disposition to deprive you of this honour. Genuine wit is not inconsistent with christian seriousness, when its point is directed against iniquity or error. But this is not the case with your wit. Almost the only strokes of it in the whole of your Letters are personal, and the tendency of this, if it have any, is to propagate an untruth, that is, that my opposition to immersion arises either in whole or in part, from a "horror" at the appearance of water." You may believe me however, when I deny this supposition, and when I inform you, that I believed my sentiments to be supported by the Bible, and from conscience both advocated and practised Infant Baptism by Sprinkling.

I must also be allowed to say, that I have an insuperable objection to the manner in which you have treated the subjects in dispute. Because I was

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not so confident as David, because I availed myself of the help of the writings of my predecessors and contemporaries, and gratefully acknowledged my obligations ; you appear to have presumed, that I had taken leave of my Bible, and had become the slave of men of great names and distinguished abilities, and seem to have thought, that in most cases it would be abundantly sufficient, to furnish me with a number of quotations from the commentaries of learned men, chiefly pœdobaptists, who entertained different views from the equally learned men whose works I had quoted on the subjects in controversy. Now, allow me to ask, what good end can this answer ? Is it the way to come at a decision on any subject ? All that our readers know, when they have read all this learned lore is, that there have been men, all equally great, who have had different opinions on these subjects. It may unsettle, but it will never fix their opinions. It may make sceptics, but it will never make believers ; and it is too much like the positive and negative assertions of children at play, to be worthy the regard of serious and sensible men. I do not profess to be a prodigy, of either learning or knowledge : but I have so much knowledge of the writings of learned commentators, and ecclesiastical historians, as not to need to be informed, that they are frequently, not only at variance with each other, but sometimes, the same individual is at variance with himself. This has led me to adopt it as a maxim, that my bible, without note or comment, ought to be the first object of my attention. My Letters contain internal, though not external proof of this ; for in almost all cases, I have first given a passage, or more than a passage of scripture, with my opinions thereupon, and then, if I found those opinions sanctioned by the learned, I have referred to their works, and have sometimes given my opinions in their language : and I hope to shew, that I have even your sanction for much more use, than I have made of either. You say, " It is true, such parts of the subject as relate to the meaning of words, and to historical facts, must in a great degree be decided by the testimonies of learned men ; " and in your " Letters " you give us comments and names almost without number, and the concessions as you call them, of learned men ; which, with " Mr. Judson's Sermon, " compose almost the whole of your " Balance. " When learned men disagree, the Bible alone determines me which side of the dispute to embrace ; and I feel my gratitude and confidence increase, in proportion as I think in company with great and good men ; and I hope I shall always feel disposed to " Render honour to whom honour is due. " As you possess a justifiable veneration for the scriptures, and are so greatly indebted to the labours of the learned, I suppose this line of conduct will at least be pardonable in your estimation. By some fatality or other, which seems to have attended you in the multitude of the comments by which you have been attracted, you have very generally neglected mine, on those passages which I suppose to favour our cause. Now, as your " Letters profess to be a reply " to

would it not have been much more consistent with your pretensions, to have fairly argued the points in dispute with me; and overturned the arguments with which I furnished you, instead of attempting to bury them by the comments and assertions of those who are of a contrary opinion? I have proved and you have allowed, that I have men who are "equally learned with your informants" who think as I do on these subjects. You must also allow, that they cannot all be right; and a reference to the Bible for satisfaction "when Doctors disagree," should not have been despised by you, nor ought you to have so generally neglected my arguments, if you thought me and my Letters worthy of your regard.

As you seem to think it "absurd" in the extreme, to search for Infant Baptism in the Bible; you may probably wish to know how I attempted to find it. I will therefore inform you. In looking for it in the "law," which you know was "a shadow of things to come," I find it preceded by circumcision, which was no sooner commanded to be set on Abraham as a sign that he was a believer, than it was also commanded, that it should be set on his infant offspring at eight days old. St. Paul bears me out in this application of circumcision, by calling Baptism, ("the outward and visible sign," and the "inward and spiritual grace" united,) "The circumcision of Christ." (Col. ii. 11, 12.) The same as he makes the circumcision of Moses to consist in "the sign" of "the thing signified." Rom. ii. 25, 29. I next attempt to ascertain, whether the infant children of believers are proper subjects for the christian church; and I find that they were such under a prior dispensation, and that their title has never been revoked; and I am also informed that our Lord said "of such is the kingdom of Heaven." It then occurs, that if this mean that they are the subjects of Christ's spiritual kingdom, and entitled to church membership, the Bible will contain some indications of this; and I meet with the prophet Isaiah foretelling of the Gentiles, that they should be "the seed of the blessed of the Lord, and their offspring with them." (Is. lxx. 23.) and of "Jacob," that is the Jews, that God's "spirit—and I word—should not depart out of the mouth of his seed, nor out of the mouth of his seed's seed—thenceforth and forever?" (Ch. lix. 21.) from which I infer that the privileges of that dispensation were immutable; and in conformity with this idea, I find St. Paul saying of the children of believers, that they are "holy." I am then convinced that if this mean "that they belong to that church which is holy," that we shall find proofs of the church-membership of children in the christian churches; and I find those in the churches, who are to be trained "up in the nurture and admonition of the Lord." It is then impressed on my mind, that it is reasonable to expect some indications of this state of things from early ecclesiastical history; and I meet with indisputable proofs of the church-membership of children, in the only scraps of the writings of the first christian writers that are extant; and as soon as infant baptism is wished only to be delayed, and christian writers become rather more abundant, I meet with

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evidence of its existence, which satisfies even yourself. My natural scepticism then suggests as a bare possibility, "but might it not be repeated in addition?" and in searching the Bible, I find a repetition of baptism, as well as all other "first principles" forbidden, and "one baptism" mentioned in connection with "one Lord," and "one faith" and by a reference to early ecclesiastical history, I find that it never was repeated, even in the case of heretics who returned to the church. Setting aside proselyte baptism for the present, you will perceive that this is an epitome of my first two Letters; and I hope, its being presented to you here, will give you to see, that you lost sight of the connexion which is here exhibited, in your reply; and as it at least appears both reasonable and scriptural, it will obtain for our cause, a more patient hearing, and a greater share of your charity and forbearance. Any man is justified in attempting with a chain, what it would be absurd to attempt with a single link; and I connected these arguments together and presented them to the public, as constituting a chain of evidence, which satisfied my mind; and I understand it has had the same effect on the minds of others. Your design was to destroy it; and I am aware that the most proper method to destroy a chain, is to destroy each individual link; which is the plan you have attempted: and as though I had made the cause which I advocate, to rest on each individual argument which I advanced, you seldom flatter yourself that you have destroyed one, without exulting over its "absurdity," as though you had actually destroyed the whole. As I question the propriety of your design however, and cannot help disapproving of the manner in which you have attempted its accomplishment, I shall not apologize for attempting to restore this rather remarkable chain of evidence, to its pristine condition.

It appears also necessary to inform you that on the subject of "infant sprinkling," I continue to be of my former opinion. This necessity originates in your having begun to write, with "some hopes of removing my objections, and bringing me over to your side." As your charity however, expired, and you began to think me possessed of "more zeal than good policy," and destitute of both "prudence" and "honesty," (for you modestly employ Dr. Wall to tell me so) these hopes expire also, and you are "almost compelled to give it up." (p. 35.) Perhaps, though the causes were not very good ones, the effects were in some degree desirable; for had your hopes brightened as you proceeded, or had you only concluded your Letters, with the same degree of hope with which you commenced them, your disappointment would only be the greater, when you are informed that I have neither more "prudence" than "honesty," nor am I purged from any former "superstitions," "prejudices" nor "absurdities;" nor have you removed my "horror of water" in the way in which you use it, by all that you have said. I shall attempt to give you a few reasons for this, on which you will probably pour your usual contempt. I would assure you however, that though I am in general opposed to changes, except "from sin to holiness, and from the power of satan unto God," I hope I am, in some

degree open to conviction, and have not made any determination not to change; and much soever I disapprove of your method of proceeding in your attempts to "bring me over to your side," as you think it would be a real blessing to me, I here present you my sincere thanks, for your benevolent intentions.

I make no apology for the freedom with which I here address you. This is partly owing to the familiarity which is necessarily consequent upon an epistolary mode of correspondence, and partly to a conviction that you have deserved it at my hands. I give the public credit for the ability to decide, how far my ideas are correct. If they be correct, our readers will justify me; if not, no apology can suffice. You will oblige me however by resting assured that, notwithstanding, in the gospel of that God "who will have all men to be saved, and to come to the knowledge of the truth,"

I am,

Dear Sir,

Yours very affectionately,

GEORGE JACKSON.

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LETTER II.

DEAR SIR,

THE brevity with which you have dismissed my first Letter, excited a more than ordinary degree of surprise. This was owing to the importance, which I have been in the habit of attaching to Infant Circumcision, as furnishing the advocates of Infant Baptism with a variety of arguments in their favour. Some of these I took the liberty of stating in my Letters; and left them, with the arguments contained chiefly in the first letter, to stand or fall. You reply, "Your first letter does not seem to have any immediate bearing on the subject, except as it states that baptism is a substitute for circumcision." It is thought, that it not only *states* but *proves* this, and you have so little to object here, that you observe, "I have no hesitation in admitting that there is a general resemblance between circumcision and baptism, as they both draw a visible line of distinction between the professing people of God and the world; but I conceive that we cannot discover from the law of circumcision, who are fit subjects of baptism, as the covenant of circumcision has waxed old and vanished away, and a new and better covenant has been brought in, which embraces believing Jew and Gentile: and it is from this new covenant that we are to learn who are interested in it, and what laws they are to obey." (p. p. 3, 4.) By the expressions "The law of circumcision," and "The covenant of circumcision," as opposed to the "New covenant," I think I reasonably infer, that you mean the Gospel and its observances, in opposition to the Law and its ceremonies. But allow me to ask, what has this to do with the case in hand? Had I wished to substitute the burdensome ritual of the Jews, for the simple ordinances of the gospel; or circumcision for baptism; you would have argued both fully and conclusively, when you said, that the former "Covenant has waxed old and vanished away, and a new and better covenant has been brought in;" but, as you are not arguing with a Jew, but a Christian, you have here beaten the air. You have allowed, that I am writing on Baptism, and that as "a substitute for circumcision," and of course, that I am not pleading for that which has "waxed old and vanished away." I believe that you love your Bible too well to deny, that the great end of the old covenant was, to prefigure the new; nor will you controvert St. Paul, when he informs us, in reference to "the covenant of circumcision," which Christ "Nailed to his cross," that it was a "Shadow of things to come." (See Col. ii. 8, 17. and Heb. viii. 4, 5, x. 1.) You cannot be ignorant, that the advocates of Infant baptism look upon the ceremony, not the law of circumcision, as to its design in

this light, as St. Paul has taught them to do. Col. ii. 11, 12. And as by the divine command, this ordinance was always administered to infants, except in a few cases, they suppose, that it either prefigured Infant baptism, or contrary to the evident meaning of St. Paul in the passages above mentioned, it did not prefigure baptism at all; and of course, failed of accomplishing one of the designs of God in its institution. When I ask, "Why our children have not as good a right to baptism as the Jewish children had to circumcision?" you observe, "I also ask, why our children have not as good a right to the Lord's supper, as the Jewish children had to the passover? The argument drawn from this passage (Matt. xix. 13, 15.) in favour of infant baptism, is of no weight unless you are prepared to defend infant communion also." (p. 12.) From this passage I beg leave to draw the following inference, viz. that if I am prepared to defend infant communion, (or, which I prefer to prove, that infants did not partake of the passover, and consequently ought not to partake of the Lord's supper, which you very properly think was prefigured by it,) you will then allow, that there is some weight in the argument drawn from infant circumcision.

You need not to be informed, that there is a material difference between the Passover and Circumcision, in their origin and their design. Circumcision was an initiatory ordinance, in which the subject was entirely passive; the passover was purely a commemorative ordinance, in which the person was of course active; and as an infant cannot commemorate any event, I cannot for a moment suppose, that it was ever the design of God, that an infant of eight days old should partake of the passover. Another reason against infant communion, is found in the manner, in which the passover was to be celebrated. Those who on their departure from Egypt partook of the passover, were to have their "Loins girded, their shoes on their feet and their staves in their hands" and were to "eat it in haste," (Exod. xii. 11.) which I presume you will not think very applicable to the state of an infant: and though this part of the ceremony was perhaps never repeated, there can be no doubt, but that the persons who partook of it in the first instance, would be considered as fixing the ages of those who were to partake of it afterwards. But again; our Lord's first attendance appears to have been, when he was about 12 years of age. Luke. 11. 41, 42. The following quotation on this subject, is from a work, which you have quoted as an authority on another subject, and may probably command a portion of your respect: "Though the law requires all the males to appear before the Lord, in the place he should choose at the three feasts, no doubt it was to be understood with some restriction; it not being likely that young children or decrepit old men could give their attendance;—but if according to the Rabbins, children came under the obligation of the law when they were twelve years old, this perhaps was the age of their attendance at these festivals. Which opinion is somewhat countenanced with the history of Jesus going with his parents to Jerusalem at the passover

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when he was twelve years old. Luke ii. 42. But I take the more probable opinion to be, that all the males meant, all that were capable of taking the journey, and of attending the feasts; which some were able to do sooner, and some later in life; and therefore by the law no age was fixed, but it was left to be determined by every one's prudence and religious zeal: only none might absent themselves without sufficient reason." (Jennings Jew. Ant. pp. 332, 333. Edin. 1808.) Hyrcanus in Josephus. "The law forbids the son to eat of the sacrifice, before he has come to the temple, and there presented an offering to God" See Mr. Pond's "Treatise," p.p. 134, 135. where the opinion that twelve years was the fixed period, is confirmed by quotations from the works of Calvin, Bp. Patrick, Poole, Stackhouse and Doddridge. Drs. A. Clarke, and Coke, Whitby, and Wotton espouse the same opinion. My last objection owes its existence entirely to yourself. In order to make infant baptism appear as "absurd" as you think it is, you yoke it with infant communion, and relate the following story from the "History of the Church by an impartial hand." "In the time of Cyprian (254) it was usual for children and sucking infants to receive the sacrament. And therefore when a little sucking girl refused to taste the sacramental wine, the deacon violently forced it down her throat." Without questioning the truth of this anonymous piece, allow me to ask, how frequently do you think the Jews would be reduced to the necessity of imitating the conduct of this "Deacon" if their infants were required to eat the passover? Do you think that a little sucking Jew would be more disposed to eat a piece of the pascal lamb, and a piece of unleavened bread "with bitter herbs" than this "little sucking girl" was to "taste the sacramental wine?" or do you think an infinitely wise God would require them to "force" a piece of each of these ingredients down the throat of "a little sucking" Jew of eight days old to be to it "for a memorial?" (Exod. xii. 14) This you know was the age at which they were circumcised; and if as you suppose, all who were circumcised were to eat the passover, many of them must have eaten it at this age. This must have been your meaning, or you could not intend to defeat my argument at p. 12; because I was pleading in favour of infant baptism. This view of the subject, Dear Sir, leads me to conclude, that you imposed a rather unnecessary task upon me, when you required me to "defend infant communion." It cannot be deduced from any part of the Bible, not even that which you have selected, either by analogy or inference, as we prove infant baptism from circumcision; and of course we can maintain the consistency of our proceedings, without either "defending" or practising it. We beg leave to be excused also for another reason. Like the passover, the sacrament is purely a commemorative rite, and is of course entirely inapplicable to the state of infants. This however is not the case with Baptism. Like circumcision it is an initiatory ordinance, and as we believe infants to be capable of church membership, and consequently of initiation

into the church of God, we suppose ourselves justifiable in refusing them the one, while we feel bound to administer the other.

By ecclesiastical history, as well as your own letters, I am led to doubt the propriety of Dr. Priestley and yourself making these two practices co-existent with each other in the primitive churches: (p. 23.) and I hope I have already convinced you, that you were a little too hasty when you asserted, that "Every argument made use of in support of Infant Baptism, will operate with equal force in favour of infant communion." (ib.) Dr. Wall in his "Conference on Infant Baptism" introduces the following conversation between an Anabaptist and a Pædobaptist, on this subject.

A. Did not these ancient christians give the communion to infants, as well as baptism?

P. No. None of the most ancient. In St. Cyprian's time, there was a custom of giving it in his church to young boys or girls of about four or five years old. And afterwards mere infants received it in some churches. But not till after the year 400, as far as I can find. I believe that Pope Innocent, whom Danvers makes the first decreer of Infant Baptism, was really the first that decreed that they must receive the communion." (p. 77. Hist. P. ix. § 15 17.)

"It is true," says Mr. Pond, "that by some churches infant communion has been practised, and by some particular persons it has been advocated, both in ancient and modern times. So early as the days of Cyprian, it was customary with some, "to give a piece of bread soaked in wine to children and the sick." (Whitius) In Cyprian's time, the people of the church of Carthage did oftentimes bring their children *younger than had been ordinary* to the communion." (Wall) In later periods, when, from a misrepresentation of our Saviour's words—John vi. 53 it was believed that a partaking of the supper was essential to salvation, infant communion more generally prevailed." (pp. 127, 128.)

As the quotation which you have given does not inform us that it was an infant which "refused to taste the sacramental wine" but "a little sucking girl," I think the "Impartial Hand" and Dr. Wall may be easily reconciled, as it was not impossible to meet with a child of four years old who had not been weaned, and who was sufficiently obstinate to refuse the "taste of the sacramental wine." "Were infant baptism founded on mere historical evidence," says Mr. Pond, "and were this evidence as clear in favour of infant communion as of infant baptism, the practices would then stand on equal ground. But none of this is true. The baptism of infants is founded on scripture: the communion of infants is virtually condemned by scripture. Nor is the argument from history by any means equal. We discover clear intimations of infant baptism, even in the middle of the apostolick age. We discover no intimations of infant communion, till the middle of the third century. We have the most convincing evidence that infant baptism was universally practised in the primitive church. We have no such evidence that infant communion was

ever universal. The fathers speak with the utmost confidence of infant baptism, that it was handed down directly from the Apostles. Those who make mention of infant communion, never speak of it; that I can learn, after this manner." "Dr. Doddridge speaking of Pierce's learned essay in favour of infant communion, says "His proof from the more ancient fathers is very defective." Mr. Cowles observes, "that, though infant communion might be practised in some churches, it never was an universal practice; neither is it asserted by the ancient writers to be derived from the apostles, as infant baptism was." (See the vi. of this series of letters.) Infant Baptism bears infallible marks of its divine original. Infant communion has every feature of an innovation in the church. On what ground, then, is infant communion introduced; as invalidating the evidence, either from scripture or tradition, in favour of infant baptism?" (pp. 138, 139.)

You have here a history of the introduction of infant communion into the church; and when you have given us a history of the introduction of infant baptism, you will have justified the connexion which you have attempted to establish between them, for the purpose of their mutual disgrace and destruction. I must now avail myself of the inference I drew from your words: and as it is evident that the Jewish infants did not partake of the passover, I must think that the argument drawn from infant circumcision, must have "weight" in favour of infant baptism. So far from having suffered, it has gained "weight" in your hands. Those who institute a connexion between circumcision and the passover, and between the passover and the Lord's supper, as you have here very properly done, are bound, for the sake of consistency, to admit that baptism is come in the room of circumcision; the same as the Lord's supper is a substitute for the passover: and when this is admitted, we need no more. This is either implied in your reasoning, or otherwise, even on the ground you have assumed, it is not conclusive. Of these alternatives, you are welcome to a choice. I allow that the Lord's supper is a substitute for the passover; and on this ground I plead against infant communion. I also maintain that baptism is a substitute for circumcision; and on this foundation I plead in favour of infant baptism. As I think this argument of some importance, I must now make that the subject of complaint which, in the beginning of this letter I made the subject of surprise. I must complain of the brevity with which you treated my first letter. That letter, as you will perceive by referring to it, is composed entirely of arguments drawn from the Bible, to shew that baptism is properly considered a substitute for circumcision: and instead of ever attempting to defeat one of those arguments, merely because the apostle did not use an argument which you think would have served his purpose, you conclude that baptism cannot be a substitute for circumcision! Mr. Jenson has urged a similar objection; and I shall furnish you with Mr. Pond's reply. "Mr. J. objects, that this substitution is not urged, as might have been expected, in answer to those Judaizing teachers who were for enforcing circumcision on the

Gentiles.—These teachers wished to enforce on these Gentile converts, not only circumcision but the whole ritual law. 'Ye must be circumcised, and keep the law of Moses.' (Acts xv. 5.) It would, then, neither have satisfied their minds, nor silenced their opposition, to have urged that baptism had been substituted for circumcision. The grand difficulty had still remained:—"Ye must keep the law." It appears that as far as the proposed answer would have availed with these teachers, it was really given them. It was authoritatively determined in apostolic council, that the Gentile believers, those who had been baptised, had no need to be circumcised." (v. 24.)

Mr. J. also tells us, that the Jewish believers knew nothing of this substitution; for "they continued, under the direction of the apostles, to circumcise their children." Why did any of the apostles encourage or suffer their Jewish converts to circumcise their children? Not surely, because they considered circumcision binding. They did it from a commendable tenderness, in things indifferent, to the long established customs and prejudices of their brethren. And this tenderness, which would prompt them for a time to tolerate, or even encourage circumcision, must certainly prompt them not to enlarge on the substitution of baptism in its place." Treatise pp. 103, 104.

This in my opinion, is an excellent comment on the passage to which you have alluded: "Acts 21." The "Brethren" did not bring any charge against St. Paul; and consequently did not put him on his defence: and he would not by your argument have "cleared himself" as "easily" as you imagine in the eyes of those who were offended with him. They were "zealous of the law;" and to argue as you have imagined instead of "clearing" him, would have confirmed them in their suspicions, and inevitably have raised that clamour, for the purpose of avoiding which, the brethren wished him to "purify" himself, &c. that the Jews might see that he walked orderly and kept the law." The whole was a prudential regulation; and certainly this was not a time "to enlarge on the substitution of baptism in the place" of circumcision. That the observance of circumcision after the day of pentecost was not for the purpose of initiation as before, and was therefore only out of "a commendable tenderness," as Mr. P. calls it, "in things indifferent," is certain from this history, and from the cases of Timothy and Titus, as mentioned. Acts xvi. 3, and Gal. ii. 1, 7. On these passages see Dr. A. Clarke's Commentary. When the Judaizers however began to maintain that circumcision was essential to salvation, it was necessary that the apostles should teach that one was a substitute for the other, with as much plainness as the delicate nature of the case would admit: for though they were ready to "become all things to all men" for the good of those who were sincere, they did not give place by subjection to the "false brethren," "no not for an hour." (Gal. ii. 4, 5.) The writings of the apostle are such as the very nature of the subject would lead us to expect in a delicate case of

this kind ; where they had to oppose "false brethren without offending those who were sincere: they are rather allusions than debates." Dr. Wall "shows from scripture, that baptism is appointed to us in the place of circumcision." "The scripture does say this in effect, says he, when in Col. ii. 11, 12, it calls baptism the circumcision of Christ : or (as it would more intelligibly, and more agreeably to the sense of St. Paul, be rendered, and is in several translations rendered,) "the christian circumcision," that is, the sacrament which is appointed by Christ instead of circumcision."—"All the ancient christians, he observes, call baptism, "the spiritual circumcision; the circumcision done without hands; the christian circumcision; our circumcision, &c." This is done by Justin Martyr; whom you suppose to have been an enemy to infant baptism; and "Origen," whose testimonies you attempt to invalidate, expressly declares, that, "Christ given us circumcision by baptism." (See Dr. Burne's "Essay," p. 33) From these quotations you will perceive, that our comment on the passage under consideration is not a modern "fiction invented to serve a turn," which is the opinion you have of some of our comments; and they shew that these primitive opponents to infant baptism, as you would fain consider them, felt none of that reluctance to allow that Baptism was a substitute for circumcision, which is so evident in all the writings of the Baptists. They allowed what you deny, because it is the destruction of your system. I must beg leave to think that this is a proof that they were not distressed by similar anxieties. (82 v)

On this subject allow me to trouble you with another argument from Gal. iii. 27, 28. You must remember that in this chapter the apostle is contending with the Judaizing christians, as in the passage already considered. In order to defeat their efforts, he proves the immutability of the Abrahamic covenant, which "The law, which was four hundred and thirty years after, could not disannul;" (v. 17.) and he opposes this covenant to the law, which consisted in "ceremonial ordinances," and which was imposed on them only until the times of reformation;" (Heb. ix. 10;) which was of course mutable, and therefore, at the crucifixion of Christ, waxed old and vanished away." (Ch. viii. 13.) This he does for the purpose of proving to the Galatians, that they were not to seek to be justified by keeping the ceremonial law, and to be initiated by circumcision, as the apostle's opponents maintained; (Acts xv. 1.) but were to seek to be justified by faith, as Abraham was "while in uncircumcision" four hundred and thirty years before the law was given: and when "the gospel was preached to him" and he believed, it and his faith "was counted to him for righteousness;" (See verses 5, 6.) and to be contented with the initiatory ceremony that they had received: which ceremony was christian baptism. "For as many of you as have been baptised into Christ," says he, have put on Christ:" (v. 27.) in whom he told them, as he told the Colossians, they were already "complete;" "If ye be Christ's," (by having "received the Spirit—

by the hearing of faith," v. 2.) "then are ye Abraham's seed, and heirs according to the promise:" (v. 29.) and therefore, there was no necessity for them to seek this relation to him by "being circumcised, and keeping the (ceremonial) law," as the Judaizers had taught them; because they already enjoyed the same relation to Christ which he enjoyed by faith; and the relation which he enjoyed to his church by circumcision, they had obtained by baptism; "For the promise that he should be heir of the world was not to Abraham, or his seed, through the law, but through the righteousness of faith: (Rom. iv. 13.) "As it is written, I have made thee a father of many nations." (v. 18.) Being thus related to Christ and his people, and to Abraham of course, the apostle shews them wherein the law, and the gospel, and circumcision, and baptism agree, and wherein they differ, in order to prove that they were complete. Let us confine our inquiries to the latter, as we are concerned only with them. Circumcision and baptism agree in their being both initiating ordinances. "The law (including circumcision of course) was the schoolmaster of the Jew, to bring him unto Christ." (v. 24.) Consequently he was initiated by circumcision. "But after the faith" (under the present dispensation) was come, (and circumcision was abolished) "they were no more under a schoolmaster;" (v. 25.) and of course they were initiated by baptism. (v. 27.) In shewing wherein circumcision and baptism differ, the apostle observes, "There is (now) neither Jew nor Greek,—neither bond nor free,—male nor female: for ye are all one in Christ Jesus." (v. 28.) This is as though he had said, "circumcision made a difference between the Jew and the Greek," All the former (they being the children of faithful Abraham,) were circumcised; all the others were not. Circumcision made a difference between bond and free. All the Jewish slaves were circumcised, though of another nation; the free heathen were not, unless they were proselyted. Circumcision made a difference between male and female; the former were circumcised; the latter were not; but all these distinctions are done away by baptism, as it makes no distinction between either nation, state or sex." That this reasoning alludes to circumcision is evident, because it was not in church membership or the blessings of the covenant that the male differed from the female; and as this difference was removed by the gospel, it must be baptism to which the apostle alluded as removing these differences: and consequently, baptism is here considered as a substitute for circumcision. What was done for the fathers by the law and its ceremonies, was to be done for the Galatians by the gospel and its observances; so that they were not to revert to their old "schoolmaster" in order to be led to Christ, but to come to the gospel, which has succeeded it, and be justified by faith in him, as their fathers had been. "If ye be Christ's," says the apostle, "then are ye Abraham's seed, and heirs according to the promise." See verses 26, 27, and v. 29.

I will conclude this comment by two observations. First, had there been

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such a material difference as you suppose, as to the subjects between baptism and circumcision, I presume we should have had it specified here. "The apostle specifies three cases in which the one differed as to the subjects from the other; one of which is "males" and "females." Now if there were no material difference as that between infants and adults, which in the estimation of the Jews, would be a greater, and would of course occasion more debates than any of those mentioned, can you assign a reason why it is not specified? There is in this chapter an evident parallel drawn between the law and the gospel; and if you make the apostle's contrast in favour of the gospel to consist in the Galatians being all the children of God by faith in Jesus Christ," and "this faith confined to the gospel dispensation, and the only thing which would qualify for baptism, you oppose what the apostle says, (v. 24.) and make the fathers to have been justified "by the deeds of the law," in opposition to the manifest design of the apostle in the whole of this epistle; which is to confound the Judaizers, by shewing, as he does in many parts of this epistle, and especially in this chapter, v. 24, that their fathers before them were "justified by faith," because, prior to the gospel dispensation, "the law was" their "schoolmaster to bring" them "unto Christ, (who had been "preached unto Abraham v. 8.) that they might be justified by faith." Thus he opposes those who wished them to "be circumcised and keep the law," in as direct a manner as the nature of the subject would admit, by shewing that faith and baptism have the same places under the gospel dispensation, which faith and circumcision had, in the days of Moses and Abraham.— Secondly, the apostle is here opposing the Judaizers who were pleading for circumcision. This was to be administered at eight days old; and of course they wished both the Gentile converts and their infant offspring to be circumcised. (Acts xxi. 21.) Now if infant baptism had not succeeded to infant circumcision, do you think it would not have constituted a complaint with the Jews in general, and with the Judaizers in particular? Would they not have made it an objection to the gospel, and a ground of complaint against the apostles, that they excluded infants from church-member-ship, and thereby deprived them of a privilege granted by God himself? But where is there the slightest indication of such a sentiment in the whole of the apostle's controversies with the Judaizers in any of his epistles; and especially where it was the most reasonable to expect it—in those to the Romans, the Galatians and the Colossians? In these epistles you may in every case collect the objections of his opponents from the apostle's answers and arguments. But he never either anticipates or removes this objection, though they kept him employed in controversy almost as long as he lived. Such was their opposition to christianity, that it was preached by the apostles, that there is not a single instance in which it differed in any degree from Judaism, of which we have now the fullest proof that it was a subject of debate between the Judaizers and the apostles. Not a

word, however is advanced, by either the friends or the enemies of christianity, as to any change in infant church-membership.

"As to the change itself," says Edwards, "it had a tendency to affect in a very sensible part. And this is a clear case, whether we consider the tender age of the subjects—or their number—or the privilege to which they were admitted—or the length of time through which the practice had been carried—or lastly, the divine authority which gave rise to the practice. Here is a practice of two thousand years standing. The privilege was that of admitting infants to membership in the church of God: these infants formed a number in Israel exceedingly great; and this practice did not take its rise, from some dark verbal or written tradition; but stood supported by the lively oracles of God. Such was the custom which the Baptists suppose was annulled about this time.

"On the other hand, if we take into consideration the character of those persons among whom this custom prevailed, and among whom it is supposed to have ceased, we shall have sufficient reason to think it impossible that a custom of this nature should be abrogated, and they not oppose a single word. As to their character, it is certain, that, a few only excepted, they were upon the whole, the deadly enemies of Christ and his doctrine. They were strongly attached to the forms and ceremonies of religion. They would wrangle for a rite, quarrel for a fast, and almost fight for a new moon. Every one knows what disturbance they made in the church of God, about such things as these.

"Now, is it possible that such a change could be brought about, and among such a people, in a manner so silent, that in all the New Testament we do not read, that they ever said a word about it, for or against? No priest nor publican; no pharisee, lawyer nor libertine; neither pious nor profane; neither zealous, moderate nor lukewarm, in all the land of Israel, opposes a single sentence, nor asks a reason why. But since this must have been a change so remarkable; and they, among whom it is supposed to have happened, not the most modest; how came they to be so silent, or shy? What made them so passive, so peaceable, so complying? Nothing. They were neither complying, passive, nor peaceable; nor slow to speak, nor slow to wrath, when any old forms were invaded; but they were very much so about the charge in question: and the true reason is, it never took place." Edwards' "Candid Reasons for renouncing the principles of Antipædobaptism." (p p. 60, 61.

As infant baptism and infant church-membership stand or fall together under the gospel dispensation, I think that these arguments indisputably prove that infants must have been admitted into the apostolick churches; and consequently, baptism was a substitute for circumcision. In addition to this it may be observed, that it is thought very probable, that "the custom of naming the child at baptism might arise from the practice of the Jews at their circumcision—Luke i. 49, 55. ii. 21."—and this from the Almighty's having

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changed the names of Abram and Sarai at its institution. (See Doddridge's *Lec. Prop. ciii. Corol. 7.* and Whithy's *Com. on Luke. i. 55.*) Trimmer's translation of Beza's New Testament (printed in 1599.) with Notes, has the following note in Gal. iii. 27. "He setteth Baptism secretly against circumcision, which the false Apostles so much bragged of." On this subject see Doddridge's *Lec. Prop. eliv. Arg. iv.* and Whithy, and Calvin; but especially Henry on the passage and on Gen. xvii. 7, 14, and Pond's "Treatise," p. 98, 109. Mr. P. observes, in a Note, p. 103. "It is always urged by those Baptists who advocate close communion, that unbaptized persons should be prohibited the Lord's Table, because uncircumcised persons were prohibited the Passover. If this argument has any force, it implies the substitution of baptism in the place of circumcision. (See Booth's *Apology*, p. 143.)" To this it may be added, that this reasoning indisputably proves the necessity of Infant Baptism; for not only must the person be circumcised himself, but he must also circumcise all his males, before he could eat of the Passover. (Exod. xii. 48.) The advocates of "close communion" ought not only to be baptized themselves, but have their children baptized also, before they can, on the ground which is here assumed, be at all entitled to the Lord's Supper.

I must now beg leave to make a few remarks on your attempt to account for the administration of circumcision in infancy. You say "To preserve the Jews from the contagion of idolatry," to divide them from the Gentiles, and to be a mark which would distinguish the possessor as a Jew from all other people," were some of the great ends of circumcision. Here, like the Abrahamic covenant as you have described it, it assumes a motley appearance, and I can scarcely tell whether to consider it a political, a domestic, or a religious ceremony. As it was to preserve the Jews from Idolatry, however, I incline to suppose that you think it a religious, though "a family and national mark." Now, allow me to ask how it could accomplish this purpose unless it was by uniting the Jews in church-fellowship? If this was its design, does it not prove it to be what I proved it to be—the initiatory ordinance into the church of God, and a proof of church-membership? and to what does this amount either in opposition to my reasoning, or as distinguishing it from what you say it was, when you inform us that it "drew a visible line of distinction between the professing people of God and the world?" You introduce these ideas, it is true, by saying, "But I would further observe; circumcision was a national mark," &c. from which I infer you mean it was something besides a visible line of distinction between the professing people of God and the world." Now if by this you mean it was a political mark, I beg leave to deny it. The Almighty says it was "A token" of the covenant between him and Abraham and his children."

* "And it shall be a token, both for a sign of spiritual things: (says Dr. A. Clarke) for the circumcision made in the flesh was designed to signify the purification of the heart from all unrighteousness; as God particularly shewed in the law itself. See Deut. x. 16. See also Rom. ii. 25, 29, Colos. ii. 11. And

(Gen. xlvii. 11.) St. Paul, when speaking purely of the religious advantages of circumcision, says that its chief advantage was that to the circumcision, that is the Jewish church, "were committed the oracles of God;" [(Rom. iiii.) which is the idea suggested above: and so entirely did he consider circumcision a religious rite, that "every man who was circumcised became a debtor to the whole law;" (Gal. v. 3) and as Judaism and christianity were, as to their observances, opposed to each other after the establishment of the latter, "if they were circumcised Christ should profit them nothing;" (v. 2.) Now that which binds a man to religious duties, and under a different dispensation creates religious incapacity, must of course be a purely religious ceremony. He farther informs the Romans that it was so entirely a religious rite, that if they did not keep the law, its advantages were lost: "Circumcision verily profiteth if thou keep the law; but if thou be a breaker of the law, thy circumcision is made uncircumcision;" (Rom. ch. iii. 26. v.) and that he was "not a Jew who was one outwardly; neither was that circumcision which was outward in the flesh; but he was a Jew who was one inwardly; and circumcision was that of the heart, in the spirit, and not in the letter; whose praise is not of man but of God;" (v. 25, 26.) a doctrine taught by Moses (Dent. x. 16.) about 1400 years before. But its being "a national mark" sufficiently accounts for its being administered in infancy* in your estimation. (p. 10.) If you consider it as purely a religious ceremony, by which it was the will of God that the children of Abraham as a nation, and those of all other believers, should be admitted into the church; and as binding parents, priests and church members, as soon as the children became capable, to instruct them in the faith and duties of that covenant, of which it was the seal, and thereby preserve them from idolatry and iniquity, it is a sufficient reason for its being administered in infancy: but all attempts to find a reason in any thing short of the will of God, will fail. "A national political" mark employed at eight days old, is as unaccountable on reasonable, as it is on national principles. Infants of this age could not mix with idolaters, nor could they be subjected to any national disabilities, for want of this mark; nor can you furnish a single proof that an uncircumcised Jew would have been subjected to any such disabilities. But "there was (also) a propriety in its being performed in infancy, because then it caused less pain and trouble." (p. 10) Now, Dear Sir, I hope I shall be excused by my readers in general, if not by yourself,

it was a seal of that righteousness, or justification, that comes by faith. Rom. iv. 11. That some of the Jews had a just notion of its spiritual intention, is plain from many passages in the Chaldee paraphrases, and in the Jewish writers. I borrow one passage from the book Zohar, quoted by Ainsworth. "At what time a man is sealed with the holy seal, (or circumcision) thenceforth he seeth the holy blessed God properly, and the holy soul is united to him. If it be not worthy, and keepeth not the sign, what is written? "By the breath of God they perish;" (Job iv. 9.) because the seal of the holy blessed God was not kept. But if he be worthy and keep it, the Holy Ghost is not separated from him." See also Henry on the passage.

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if I say that all this shews a full determination (no doubt through mistake) to make it appear any thing but what it really was. Why did you not bring up one passage of scripture in support of all these conjectures? According to your ideas, I could be consistent, and pay very little attention to my Bible; but you cannot. To say the least, it is a little unfortunate, that after all your respect for it, you should have so effectually taken leave of it in your account of circumcision; and it is equally unfortunate, though nothing strange, that in the same proportion you have opposed the truth, and bewildered both yourself and me; for I can scarcely tell your meaning. You first allow that it was a "visible line of distinction between the professing people of God and the world;" (p. 3) which is the proper view of the subject. But probably foreseeing that I should take some advantage of this, it is next made "a family and national mark;" which, as you suppose, sufficiently accounts for its being administered in infancy." (p. 10) But having still some doubts, I suppose, whether I should be satisfied, you give me more than sufficient, and the propriety of its being administered in infancy, next depends on its "causing less pain and trouble." If all this be true, can you tell me why it was ever administered to adults, either among the Jews or other nations? Circumcision you know was adopted from the Jews by other nations; and it is a little strange on your principles, that now that it has ceased to be the initiating ordinance into the church of God, it has ceased to be administered in infancy. The Arabs and Turks circumcise to this day: and circumcision is considered a religious ceremony, though it is not commanded in the Koran: but "they have no fixed time for it, and it is rarely performed till the child be at least five or six years of age; and in the time of Josephus it was administered "after the thirteenth year, because Ishmael, the founder of their nation, was circumcised at that age." Gibbon, speaking of the descendants of Ishmael "abstaining from the use of swine's flesh," and practising circumcision at this age, observes; "The same customs, without the censure or the precept of the Koran, have been silently transmitted to their posterity and proselytes." For two reasons it could not be intended as a "mark of national distinction." First, it was known only to the man who bore it, and there could be no more reason for him to be circumcised to know that he was a Jew, than there was for me to bear the same mark, to know that I am an Englishman. A man knows his own Nation without any mark. Those marks which are intended to be national, are scarifications in the face, and other visible parts of the body: and a great variety of them may be seen in Africa; where, according to historians, circumcision also has prevailed. Secondly, "a National mark" is scrupulously confined to the nation of which it is the distinguishing sign. But circumcision was no sooner established, than it was set as a seal on Abraham's Servants; and of course it was not confined to his seed after the flesh; and it was afterwards administered to those of any nation, who determined to join the Jewish Church: and to their infant offspring also: so that according to

your idea, it was "a distinguishing mark which did not distinguish!" Your opinions of infant circumcision, you dignify with the appellation of "Wise reasons" for its being administered in infancy; (p. 10.) and you take the liberty of attributing them to the wisdom of God. I beg permission to leave you in possession of your good opinion respecting them, and to suppose, that in this subject you have not dived very deep into either the "secret" or the "revealed will" of the Almighty. Better reasons are in my opinion assigned by Dr. Whitby, in his comment on Luke 1. 69. Children were not circumcised before the eighth day, "Because the Mother was (under the law) unclean seven days: (Lev. xii. 1, 2.) and so was the child by touching her, and therefore he was not fit to be admitted into covenant. Moreover, till that time he was weak, and could not well endure the pain." The Lord intended this ceremony to continue the initiating ordinance into his church, under the Mosaic covenant, and appointed the eighth day no doubt with a reference thereto; and this shews a determination on his part, that all the infant offspring of the members of his church, who were capable of bearing the sign of the covenant, should not be excluded from his church a single day longer than necessity required. This necessity has now ceased to exist; and "there is neither male nor female in Christ Jesus." This being the nature of the gospel dispensation, the changing of the initiatory ceremony was a case of necessity: for the male alone could bear the sign of the covenant under the former dispensations; and the females were interested in its blessings, stood in the same relation to God, and were church members without it. (See Ezek. xvi. 20, 21, and Dent. xxi. 11, 12.) If you object that Abraham's slaves "bought with his money," were circumcised, and as this is not the case under the gospel dispensation in reference to baptism, therefore the one cannot be a substitute for the other, — I must reply, that under the present dispensation, "There is neither bond nor free, — male nor female: for all are one in Christ Jesus." (Gal. iii. 28.) These are the very senses in which the apostle informs us that baptism differs from circumcision, when he shews that the one was a substitute for the other. We can therefore have no doubt on this subject; and where the inspired writers have made a difference, we make one, and we dare not proceed any further. On this subject, see Pond's "Treatise," p. p. 104, 106.

You wish to make it appear, (p. 9.) that circumcision was not the same to the offspring of Abraham, which it was to Abraham himself. You very properly maintain that to Abraham it was "A seal of the righteousness of the faith which he had, yet being uncircumcised;" and then you observe, "But when circumcision was administered to an infant, or an unbelieving adult, it could not be a seal of the righteousness of the faith which they already had, when in reality they had none. To all others it was a sign or token of the covenant." Justification is "the righteousness of" this "faith." Rom. iv. If infants, therefore, are in a state of justification, they have this righteousness without having

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faith; and of course they both can and ought to have the seal. That they are in this state, I shall undertake to prove, before I conclude my remarks on your "Letters." (See the IV of this series of letters.) That it was not the design of God that it should ever be "administered to an unbelieving adult," I think is evident from your own account of the design of circumcision. You very properly say, "To all others it was a sign or token of the covenant;" and refer us to Gen. xvii 11. as a proof. By this you defeat your own design; for that chapter certainly proves that it was "a sign or token of the covenant," to Abraham and his seed, and to all to whom it was commanded to be administered. Do you suppose that it was ever the design of God to take "unbelieving adults" into covenant with himself? or that they should receive the sign of that covenant, into which he entered, with the father of the faithful? That this was not the case, will appear indisputable by a consideration of the nature of that covenant, of which circumcision was the seal; and into the blessings of which it was the initiatory ceremony. Before I enter upon this part of the discussion, however, I must take some notice of one of your objections to Infant Baptism, drawn from infant circumcision. You observe, "And we believe, had he (God) appointed infant baptism, he would have specified the day also, that his people should have had no difficulty in knowing their duty."—Inspired apostles, and uninspired men have long ago succeeded in convincing me that if any part of the former covenant "waxed old and vanished away" at the crucifixion of Christ, it was that which led to the practice of certain ceremonial observances on certain specified days. As soon as the Galatians began to "observe days, and months, and times, and years," St. Paul was "afraid of them, lest he should have bestowed upon them labour in vain;" (Gal. iv. 10, 11.) and the same apostle places Jewish "Holy days; and new moons, and Sabbaths," which the Colossians were beginning to observe as essential to a performance of "their duty," among those things which Christ "Nailed to his Cross;" and which were only "shadows of things to come." (See Col. ii. 14, 16, 17.) Now, when this is the nature of the gospel dispensation, what reason have you to suppose, that under this dispensation, a Christian cannot "know his duty" without having a day specified on which it ought to be performed? If these Jewish days had been transmitted to us, it would be our "duty" to observe them; but they are forbidden—the law is abolished, and you know who has said that "where there is no law there is no transgression." You have considered the Sacrament of the Lord's supper as having succeeded in the place of the Passover; or else your argument, page 19 could not be intended to confute mine. This was observed on a certain specified day—the fourteenth of the month Abib. On this day our Lord instituted the Holy Sacrament. But you know he did not confine us to the same day in receiving it. Though he enjoined the "duty," he left us in Christian liberty as to the day; and we "know" the former without any command about the latter; and we have the example of the apostles, for administering either baptism or the

Lord's supper, without any regard to the days on which circumcision and the passover were observed.

Let us now by a reference to the Bible attempt to ascertain whether it be actually true, that "the covenant of circumcision has waxed old and vanished away." By this you evidently mean that the gospel dispensation has introduced such a material alteration into the church of God, as to affect its members; so that those who were proper subjects for admission under the former dispensations, are entirely destitute of the necessary qualifications under the present dispensation. This idea affects the identity of the churches under the former and the present dispensations; and will lead you to plead for as many different churches as there have been different dispensations. Now, dear Sir, allow me to ask, what it is that makes the church at present a gospel church? Is it not because we are favoured with the "glad tidings" of salvation through Christ? And does it in this differ from that established in Abraham's family? Was not the gospel preached to him? (Gal. iii. 8.) And did he not preach it to his family? (Gen. xviii. 19.) What is it that makes a christian church? Is it not Christ being preached to its members as the object of faith, and believed in for justification? And was not this "the blessing of Abraham"? Did not he "see Christ's day and rejoice"? And do you suppose that he could "see and rejoice in this day, and not make it known to his family"? Ceremonies and church members are not as you suppose inseparable; so that the changing of the former affects the latter; nor do changes in ceremonies affect the identity of the churches under the different dispensations. Ceremonies have been changed as the church has come to a state of maturity; and they were different in the minority of the church from those which we have at present. This is the view which St. Paul takes of this subject, Gal. iv. 1, 4. and instead of destroying, it incontrovertibly establishes the identity of churches under the former and the present dispensations; for you and I are the same individuals which we were in our infancy, though our diet has been so materially changed, and the proceedings of our parents, so materially altered; and this, according to St. Paul's figure, is the case with the church. On this subject Mr. Pond has advanced thirteen different scriptural arguments, which I am sorry my limits forbid me to transcribe. I will however present you with one of them, from his "Preatine." p. p. 62, 63.

"The prophecies of scripture clearly evince, that the present visible church is the same with the church of Israel. John the Baptist predicted of him (Christ) not that he should destroy, but "thoroughly purge his floor." (Matt. iii. 12.) Christ did indeed purify his church but he never destroyed it. The period of Christ's advent is spoken of by the apostle Paul, as the time of reformation. (Heb. ix. 10.) On the theory we oppose, this must have been to the ancient church a time, not of reformation, but destruction. Reformation necessarily implies the continuance of the thing reformed. Our Saviour predicted that many should "come from the east and from the west, and sit down

with Abraham and Isaac and Jacob. By the phrase of future glory into outer in many of that when should come and Jacob same vine taken from you,

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with Abraham, Isaac, and Jacob in the kingdom of Heaven," while "the children of the kingdom should be cast into outer darkness." (Matt. viii. 11, 12.)

By the phrase, "kingdom of Heaven" we cannot here understand the kingdom of future glory; for none of the children of that kingdom will ever "be cast into outer darkness." The phrase, then, must denote in this place, as it does in many others, the visible church. Hence the prediction of our Saviour was, that when the Jews, "the natural branchet," were broken off, the Gentiles should come, and sit down in the same visible church "with Abraham, Isaac and Jacob." In the parable of the vineyard, Christ clearly foretold that the same vineyard or church, in which the Jews had done wickedly, should be taken from them, and given to others. "The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof."

"In proof of the same point, we might adduce a multitude of quotations from the prophecies of the Old Testament. Whoever will candidly peruse the sixtieth chapter of Isaiah, and indeed all the ancient predictions of the ingathering of the Gentiles, will be satisfied that they relate not to the building up of a new church under the gospel, but to the enlargement of the very same church which then existed in Israel. The force of this part of the argument Mr Judson endeavours to evade. "Some of these prophecies," says he, "relate to the final conversion and restoration of the Jewish people." Suppose they do; will the converted, restored Jews, be distinct in their church standing from the converted Gentiles? "Others," he adds, "belong to the true church of God, the perpetuity and identity of which, no one denies." (p. 28.) In answer to this remark, we quote but one passage out of many. The Prophet Isaiah, addressing the church says—"The children which thou shalt have after thou hast lost the other, shall say again in thine ears, the place is too strait for me—give place to me, that I may dwell. Then thou shalt say in thine heart, who hath begotten me these, seeing I have lost my children, and am desolate, a captive, removing to and fro?" (Isa. 20, 21.) Will Mr. J. pretend, that this prediction belongs to the real, as distinct from the visible church of God? "It cannot be denied that this prediction relates to the visible church of Israel; and establishes the fact, that converted Gentiles under the new dispensation, are children and members of this very church."

I must now be permitted to offer a few remarks on the nature and durability of the Abrahamic covenant. If God make a revelation for religious purposes, it must be intended "to lead men from darkness unto light, and from the power of Satan unto God;" (Acts. xxvi. 18.) for he must be sincere in all his communications. If he make a revelation which is intended to answer these purposes, it must be calculated to answer them; for whatever he wills, he has both wisdom and power to perform; and has always been unwilling that any should perish. (Ezek. xviii. 21, 23 II. Peter, iii. 9.) We know that God did make religious revelations "to the fathers at sundry times and in divers manners."

(Heb. i. 1.) and of course, God was either insincere in making these revelations, or they were both intended and calculated to shew them, that "if they confessed their sins, God was faithful and just to forgive them their sins, and to cleanse them from all unrighteousness." That these revelations did in some instances produce these effects, we know on the best authority; and we who live under a far brighter dispensation, are exhorted to be "followers of them who through faith and patience inherit the promises." (Heb. vi. 12.) But it has ever been a maxim, that "without shedding of blood is no remission" of sin: (Heb. ix. 22,) and it has always been equally true that "without faith it is impossible to please God." (Heb. xi. 6.) As this is God's way of salvation to all to whom he has given a revelation, those who in former times were saved, must have been saved in this way; and if saved in this way, God must have revealed it to them: and of course all the former dispensations must have been the same as the present, as to their duties, their blessings, and their design. However, the medium of communication, the means of instruction, and the officers and ceremonies of religion have been changed: there has always been "one mediator between God and Man; the man Christ Jesus:" religion has always been the same; and God has always had a church on earth. These changes are all that is intended by the different covenants or agreements which have been made with man: These covenants were as admirably suited to the minority of the church, as St. Paul considers its state prior to the present dispensation, (Gal. iv. 1, 4) and the genius and circumstances of the people and the times: as the present covenant is suited to the maturity of the church, and the genius and circumstances of the people among whom the gospel was to be preached: otherwise they were not worthy of the wisdom and goodness of God. All these covenants have been made with man in his relation to God as a being who has sinned and come short of the glory of God: and their comparative merits are not to be estimated by their design; for this under each dispensation was the same: but by the ability of their sacrifices to "purge the conscience from dead works," and the degree of assistance which they afforded to those who loved the law of God, and wished "not to walk after the flesh, but after the Spirit." In these senses the former dispensations or covenants when compared with the present "had no glory, by reason of the glory that excelleth." In these senses "the law made nothing perfect." (Heb. vii. 19.) Its sacrifices could not atone for sin; its "diverse washings" could only "sanctify to the purifying of the flesh." (Heb. ix. 10, 13.) But this does not prove that they were intended to be spiritually useless, for if this had been the case they were unworthy of infinite wisdom. They were intended as "shadows of things to come," (Heb. x. 1, &c.) and as such they were valuable, and they only failed of accomplishing the best of purposes through the "blindness" of those as the means of whose salvation they were appointed, and "because they continued not in the covenant" which the Lord made with them "and he regarded them not." (Heb.

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viii. 9.) From the days of Abel to the abolition of the Jewish sacrifices by the death of their great Antitype, all the sacrifices prefigured him, and said in significant language, "Behold the Lamb of God, which taketh away the sin of the world." It is remarkable, and certainly not accidental, that the original Hebrew word Berith, translated covenant, signifies a purifier; a covenant, or agreement; and the sacrifices which were offered when these covenants were made: and it is applied to the great sacrifice Himself, Isa. xlii. 6. xlix. 8. and Zech. ix. 11 (See Dr. A. Clarke on Gen. vi. 15.) Thus the significant phraseology of the Old Testament united with the sacrifices "to bring" the Jews "unto Christ, that they might be justified by faith." That the different dispensations, agreements or covenants, did not differ in those things which you suppose disqualify infants for church-membership under the present dispensation, will, I presume, be made plain to a demonstration by considering the commands, the duties, and the promises of these covenants, and the hopes and rewards of the pious under each dispensation; and also the reproofs which were administered in cases of disobedience. Let us consider these in connexion, through the different dispensations, beginning with Abraham and ending with Christ.

1. The commands. God says to Abraham, "I am the Almighty God; walk before me and be thou perfect." (Gen. xvii. 1) Moses, says to the children of Israel "Thou shalt be perfect with the Lord thy God." (Deut. xviii. 13) Jesus Christ commands: "Be ye perfect, even as your Father which is in heaven is perfect." (Matth. v. 48.) "Hear O Israel, says Moses, the Lord our God is one Lord: and thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might:" (Deut. vi. 4, 5, x. 13) "Thou shalt love thy neighbour as thyself." (Lev. xix. 18) Jesus Christ says: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind."—"Thou shalt love thy neighbour as thyself." (Matth. xxii. 37, 39) St. James observes; "If ye fulfil the royal law according to the scripture, Thou shalt love thy neighbour as thyself, ye do well." (ch. ii. 8.) Thus you perceive the choicest and most difficult commands of the present dispensation were, by infallible wisdom, selected from the old Testament.

2. The Duties. The patriarch Job: "I have heard of thee by the hearing of the ear: but now my eye seeth thee. Wherefore I abhor myself, and repent in dust and ashes." (Ch. xlii. 5, 6) This, and the account of the proceedings of the friends of Job, (v. 7, 9.) are remarkable instances of repentance in patriarchal times: which duty was always implied in the sacrifices they offered. (See ch. i. 5.) Job and his friends offered those sacrifices which the Lord commanded them; no doubt in faith in the Messiah; and the Lord turned away his wrath from the latter, and "accepted Job also." (Ch. xlii. 9.) As the patriarchs had not a written revelation, and what we have is only a short history of their proceedings, we cannot expect to meet with every command which the Almighty gave them; but to Abraham and his posterity, all the duties of the christian life are implied in that comprehensive command:

"Walk before me and be thou perfect." His offering sacrifices shews that he knew repentance and faith to be the duties of his dispensation. He "Rejoiced to see Christ's day: and he saw it and was glad:" (John. viii. 56.) and Job "knew that his redeemer lived, and that he should stand in the latter day upon the earth." (Ch. xli. 23.) That those duties were continued as the conditions of the Mosaic dispensation, almost the whole of the Old Testament declares. For commands of repentance and promises of mercy, you may consult Dent. iv, and xxx chapters: and by the 15 and 18 verses of chapter xviii as well as the whole of the typical ritual of the Jews, which was a "Shadow of things to come," you may see that they could hope for mercy only through Christ; who was preached to them by Moses: And you may observe, that St. Paul, in Rom. x, 6, 7, 8 when he is going to quote some passages out of that very recital of the covenant in Dent. xxx (into which the little ones were entered, Dent. xxix.) premises to the quotation these words: "But the righteousness which is of faith speaketh on this wise:" and then having recited those passages, he adds, "this is the word of faith, which we preach." Peter also, when opening the christian dispensation, exhorted the people to "Repent, and be baptized, in the name of Jesus Christ for the remission of sins; the same as Moses exhorted the Jews to "Circumcise the foreskin of their hearts, and to be no more stiffnecked." (Dent. x. 10.) The relative duties of each dispensation are the same; of which, as more immediately connected with the present discussion, I shall notice only those of Parents and Children. The duties of parents, which followed the initiation of their offspring into the church, are taught in the following passages: "For I know him, (Abraham) saith the Lord, that he will command his children and his household after him; and they shall keep the way of the Lord; to do justice and judgment, that the Lord may bring upon Abraham that which I have spoken of him" (Gen. xlii. 19.) Moses says: "And these words which I command thee this day, shall be in thine heart: and thou shalt teach them diligently unto thy children;" &c. (Dent. vi. 6, 7.) St. Paul commands, "Bring them up in the nurture and admonition of the Lord," Eph. vi. 4.—The duties of children to parents are taught in the same words under the Mosaic and christian dispensations, in the following passages: "Honour thy father and thy mother," says Moses, "that thy days may be long in the land which the Lord thy God giveth thee." (Exod. xx. 12.) St. Paul to the Ephesians enjoins the same duty: "Honour thy father and mother; which is the first commandment with promise," &c. (ch. vi. 2, 3.)

3. The Promises. Those promises, "I will be a God unto thee and thy seed after thee; and in thee shall all the nations of the earth be blessed," (Gen. xvii. 7. ch. xviii.) certainly implied the necessary assistance, to enable Abraham and his seed to obey the commandments of God. (See Ch. xviii. 19.) The latter promise is said by St. Paul to have been "the gospel preached to

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Abraham : " (Gal. iii. 8.) and when the same gospel was preached unto the Gentiles, and " the blessing of Abraham came on them through Jesus Christ," they received the promise of the Spirit through faith," (v. 14.) This promise Moses made to the Jews. Deut. xxx. 6. " And the Lord thy God will circumcise thy heart, and the heart of thy seed, to love the Lord thy God with all thy heart, and with all thy soul, that thou mayest live." John the Baptist promised that Christ should " Baptize" those who came to his baptism, " with the Holy Ghost and with fire : " which certainly contained the promise of the ordinary as well as the extraordinary influences of the Spirit ; as he made it to the multitudes who came to his baptism without restriction : and had they not all believed, they would not all have partaken of the ordinary influences of the Spirit. (Compare Matth. iii. 11, with Acts ii. 43. and 1. Cor. xii. 13.) The promise of Moses and that of John the Baptist are beautifully and strictly parallel. The one promises the gift of the Holy Ghost under the figure of circumcision, and the other under that of baptism. " The apostle Paul, says Mr. Pond, frequently quotes the promise made to the ancient church, and applies them to the christian church. See particularly 2 Cor. vi. 16, 18, and vii. 1. Having quoted, in the last of the sixth chapter here referred to, some of the promises made to the ancient church, he begins the seventh by saying—" Having, therefore, these promises, let us cleanse ourselves," &c. How could he represent the Corinthian church as having these promises, and as being under consequent obligations to cleanse themselves, unless he considered them the same body with the ancient church, to which these promises were made?" (p. p. 59, 60.) In those glorious days, when the Jews with the fulness of the Gentiles shall be gathered in, and when we shall not need to " teach every man his brother, saying, know the Lord, but all shall know him, from the least to the greatest," the apostle Paul, quoting from the prophecy of Jeremiah, informs us, that the Lord " will make a new covenant with the house of Israel, and with the house of Judah :—and will put his laws in their mind, and write them in their hearts : and will be to them a God, and they shall be to him a people." (Heb. viii. 8, 12.)

" We shall introduce, in this connexion, but one passage more. Writing to the Hebrews, the apostle says—" When God made promise to Abraham, because he could swear by no greater, he swore by himself, saying, surely blessing I will bless thee, and multiplying, I will multiply thee that by two immutable things, in which it is impossible for God to lie, we might have a strong consolation, who have fled for refuge, to lay hold upon the hope set before us." (Heb. vi. 13, 18.)—On this passage, we offer the following remarks. 1. Here is explicit reference to a promise of the covenant with Abraham, recorded in the seventeenth chapter of Genesis. 2. These promises, and the covenant to which they belong, being afterwards confirmed by an oath, are now the covenant in which christians stand. We are informed it was com-

firmly by an oath, "that we (professing christians) might have a strong consolation." "How could the confirmation of this covenant with an oath afford strong consolation to professing christians, unless this is, in fact, the covenant in which christians stand?" (Pond. p. 87) Can that afford "strong consolation" which "has waxed old and vanished away?"

Promises of temporal blessings, which are common to each dispensation, may here be properly brought under our review. In proof of the change of the Covenant, it is constantly urged that the promise of the land of Canaan constituted a part of the covenant; or as some have supposed, a distinct covenant made with Abraham in behalf of his seed; and this, I presume, is what you suppose was sealed by circumcision. As this does not constitute a part of the covenant which the Lord has made with Christians, it is supposed to constitute the difference which incapacitates infants for baptism. Hence it is that we have heard so much about a temporal covenant, and a carnal seed: and hence, as though circumcision had never had the least connexion with spiritual blessings to any except Abraham, it has been made to signify one thing as administered to him, and another, as administered to his posterity. But why was the land of Canaan promised to Abraham and his seed?—Because the Lord had called him out of his own land, and promised to "make him a great nation:" and to satisfy his mind as to their future subsistence when thus multiplied, he made him this promise: that is, the covenant which he made with him and his seed, comprised both temporal and spiritual blessings. In that declaration, "I will be a God unto thee and to thy seed after thee," the promise of spiritual blessings is either contained, or these blessings were never either promised or enjoyed: "And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger," contained the promise of temporal blessings. And why did not the Lord make the promise of the land of Canaan to the Gentiles? I hesitate not to say, that it was not because there is the shadow of a difference between the blessings of the two covenants, as to their nature; but because the land of Canaan would not accommodate the whole world. The promise of temporal good is made to our children on condition of obedience, the same as it was to the children of Abraham. Compare Gen. xviii. 19. (which promises to Abraham's obedient seed, both the temporal and spiritual blessings of the covenant) with Exodus xx. 12, and Ephesians vi. 2, 3. In the last cited passage, the apostle quotes from the one which precedes it, and applies it to children under the gospel dispensation, though it promised only temporal blessings. "Honour thy father and thy mother, (says Moses) that thy days may be long in the land which the Lord thy God giveth thee." St. Paul says, "Honour thy father and mother; which is the first commandment with promise." This promise was that of a long life in the land of Canaan: and I would ask, how can it be applicable to our children any otherwise than as containing the promise of temporal blessings now? There they cannot inherit in the land of Canaan; and of course must enjoy them each in the land

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in which he dwells; for, that they are promised, is indisputable: and that they are promised in language which was originally applicable to those only who inherited the promised land, as a part of the covenant made with Abraham, is equally indisputable: and therefore, our not being in that land, but still having the same promises, in controvertibly proves the sameness of the two covenants in every respect. That this is a scriptural view of the subject, is abundantly proved by the apostle having accommodated the language of Moses to our circumstances, and situation:—"Honour thy father and mother; which is the first commandment with promise; that it may be well with thee, and thou mayest live long on the earth." Nor is the promise of temporal blessings made merely to our children, and connected with obedience to parents, as was the case with the children of the Jews; but also to ourselves, and connected with our obedience to God, as was the case with the father of the faithful. Our "Heavenly Father knoweth that we have need of all these things;" and has promised, that if we "seek first the kingdom of God and his righteousness, all these things shall be added unto" us. (Matt. vi. 34, 34. Phil. iv. 6) Thus "Godliness is still profitable unto all things; having promise of the life that now is, and of that which is to come." (1. Tim. iv. 8.) Our Heavenly Father is no more indifferent to the temporal subsistence of believers and their seed now, than he was in the days of Abraham.

The promises of eternal life, which were common to both dispensations, are briefly set forth in the following quotation from Dr. Wall's "Conference," p. p. 19, 20.

"Anabap. But do you think that the covenant made with Abraham, into which the little ones were admitted, did contain any engagement on God's part, to give an eternal life after this; which is the chief thing in the gospel covenant?"

"Pædobap. Not only do I think so; but all christians, except the Socinians. And it is plain by our Saviour's words. For he, at Matt. xxii. 31, proves to the Sadducees the resurrection of Abraham to eternal life, from these words: I am the God of Abraham. And those very words had been part of the covenant sealed by circumcision. These Sadducees were the only men in the Jewish church that denied the resurrection: and our Saviour here tells them, they err, not knowing the scriptures. But all the orthodox Jews believed and expected it; as we perceive by St. Paul's appeal to themselves, Acts xxiv. 15. And it was from this covenant (which was sealed by circumcision) that they expected it.

"A. It is, you know, disputed between the two parties, whether Abraham's covenant was the same with ours: the Antipædobaptists, many of them say, No: for ours is called, (Heb. viii. 6.) A better covenant established upon better promises.

"P. I know it is so disputed. But that in which they are agreed, and

which is plain, is enough for our purpose, namely, that in both administrations, faith in God, and obedience to him, is (are) required, and a faith also in the Messiah; the Jews believing him as to come; we as already come: and that in both there are delivered promises, both for this life, and for that which is to come. On which account St. Paul, Gal. iii. 6, calls the former by the name of the gospel preached to Abraham: and at ver. 17, the covenant confirmed before of God in Christ. And that in both of them there is granted the direction and assistance of the same spirit.—“They are also agreed on the other side; that now, since the actual coming of Christ, there are more clear revelations of future glory, greater and stronger motives to faith and obedience, (which, if we neglect or despise, we shall be subject to greater condemnation) a fuller and more particular knowledge of the nature and offices of Christ, and of his work of redemption wrought for us, &c. On which account ours may be called, in some sense, a new and better covenant: though the substance of the things declared, revealed and enacted, be the same.—“But the only thing that concerns our present purpose, is this; that an infant was entered into a covenant containing in it an engagement to such spiritual things, as he could no more understand, than an infant can now understand these things covenanted at baptism.”

4. The Hopes and Rewards of the pious under each dispensation. Job: “I know that my Redeemer liveth, and that he shall stand in the latter day upon the earth: And though after my skin worms destroy this body, yet in my flesh shall I see God.” &c. (ch. xix. 25, 27) What the hopes of Abraham and his pious successors were, we learn from the eleventh chapter of the Epistle to the Hebrews. This chapter is a history of the triumphs of faith; contains a specimen of the religion of every dispensation; and was written to prove to the Jews, from the old Testament, the necessity of faith, in order to salvation. Of Abraham the father of the faithful the apostle says: “By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles, with Isaac and Jacob, the heirs with him of the same promise: For he looked for a city which hath foundations, whose builder and maker is God.” (verses. 9, 10.) Of the worthies mentioned in connexion with this patriarch he observes: “These all died in faith, not having received the promises, but having seen them afar off, and been persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth.” (v. 13.) Now, had this covenant under

*I would here observe, that the present covenant is not called a “new” and “better” covenant, as distinguished from the Abrahamic covenant, but from that which the Lord “made with their fathers in the day when he took them by the hand to lead them out of the land of Egypt,” (Heb. viii. 9.) that is the Sinai covenant, which consisted of “carnal ordinances,” &c. (ch. ix. 10.) Both the officers and sacrifices of this covenant have found their antitype in Christ, and, of course, have “waxed old and vanished away.” The covenant made with Abraham, however, is still referred to for “strong consolation,” (ch. vi 13, 18.) and that which affords “consolation,” must, of course, exist.

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which the patriarchs lived, been one which contained inferior "promises" to the present, (which must have been the case if the new covenant have "better promises" than the old) it would never have inspired them with these hopes and prospects; nor would it have led them to these proceedings. Like the Mosaic covenant, which followed, it was typical; and a typical representation of heaven was the best suited to its nature. Circumcision, like baptism now, taught them the necessity of purity of heart: and Canaan, which was only promised to the patriarchs, but never enjoyed by them, was a type of that "rest which remaineth to the people of God:" "For they who (by their actions) say such things, (as the patriarchs said) plainly declare that they (do not possess, but) seek a country;" (v. 14) and as "they desire a better country, that is an heavenly, wherefore God is not ashamed to be called their God: for he hath prepared for them a city." (v. 16) This, Dear Sir, St. Paul being judge, was the tendency of that covenant, which God made with Abraham. If it were a mere carnal, temporal covenant, which was to "wax old and vanish away" at the coming of Christ, as you seem to suppose, God was unfaithful; he never fulfilled his promise to Abraham; to whom, as well as to his posterity, it was made; and Abraham lost his reward. If it consisted merely in the promise and gift of the land of Canaan, Abraham and his posterity, for "four hundred and thirty years," were deceived; for, you know, "God gave him none inheritance in it, no not so much as to set his foot on." (Acts vii. 5.)—"Certainly," says Mr. Pond, Abraham saw, in the promise of Canaan, his title to the heavenly rest. It will be safe if we understand this promise as it was understood by the father of the faithful. This interpretation is so easy, and one into which the mind so naturally falls, that it is questioned whether Mr. Judson can keep entirely clear of it in his common conversation. Does not the way in which Israel was led through the wilderness, remind him of the way in which Christians are led through life? Does he not familiarly speak of the Jordan of death? Does he never proceed so far as even to talk of the heavenly Canaan? He will not, then, censure either Abraham, or us, for discovering, in the promise under consideration, a promise of the heavenly world." (Treatise pp. 72, 73.) I must now again repeat my former declaration: "We must look upon the former and the present dispensations, as only different dispensations of the same covenant; for otherwise they could not admit of an interchange of conditions and promises." (p. 6) This will appear more satisfactorily if we consider,

5. The reproofs which were administered in cases of disobedience. The Jews were seldom reproved for not attending to the forms of their religion, in which some persons seem to suppose almost the whole consisted; but they were frequently, both before and after the coming of Christ, very justly reproved for "Having a form of godliness, but denying the power thereof." (II Tim. iii. 5.) If you read the first chapter of the prophecy of Isaiah, it will no doubt bring to your remembrance a number of parallel passages in both

the Old and New Testaments ; in all of which they are reproached by our Lord, when he gave them credit for being scrupulously attentive to the ceremonial parts of their religion, but charged them with a neglect of the " Weightier matters of the law, judgment, mercy, faith," and " the love of God." (Matth. xxiii. 23. and Luke xi. 42.) St. Stephen also brings the same accusation against them :—" Ye stiffnecked, and uncircumcised in heart and ears, ye do always resist the Holy Ghost ; as your fathers did, so do ye." (Acts. vii. 51.)

That repentance and faith, love and obedience, were the duties of the Jewish dispensation, and the influences of the Spirit communicated to enable them to obey, I hope is sufficiently plain from these quotations. This is also equally evident from what St. Paul has said in the eleventh chapter of his Epistle to the Romans. He there informs us that the Jews " were broken off" from " the good olive tree"—the church of God—" because of unbelief." (verses 19, 20.) This being the case, it must be impious to say that it never was the design of God that they should believe. This part of Holy writ certainly shews that his design was to afford all the posterity of Abraham an opportunity of becoming the imitators of the faith of their father Abraham ; and it was " because of unbelief," and not because the covenant was for a time established in the posterity of Abraham, and was then to be taken from them and given to the Gentiles ; nor yet because it was to " wax old and vanish away," and " a new and better covenant" to be " brought in," that they were " broken off." In this sense we must understand the Abrahamic covenant, unless we suppose that the Almighty intended the greater proportion of the posterity of Abraham to act in the unbelieving manner in which they did act, that for this purpose he withheld the influences of his Spirit ; " without" which they could do nothing : " and then when, they were " broken off," he reproached them for " resisting the Holy Ghost," with whose influences they had never been favoured ; and then attributed their being " broken off" to an " unbelief" which was foreordained, and was consequently unavoidable. Thus, we must attribute their damnation as individuals, and their being " broken off" as a nation, to the decrees of God, in opposition to the declaration of the apostle ; where he says it was " because of unbelief ;" and we must also charge him with assigning this as the reason, merely to save appearances. Now, let us suppose that the design of God had been answered, and instead of " resisting the Holy Ghost," and of course continuing in " unbelief," they had yielded to his sacred influences, and exercised faith,—would the seed of Abraham after the flesh have been " broken off?" Certainly not. Instead of being judicially blinded or hardened, (Compare v. 1, 10 with Matt. xiii. 11, 13, and xix. 34, 39.) and " The kingdom of God being taken from them, and given to a nation bringing forth the fruits thereof,"—they would have continued in the land of Canaan, and the covenant would in every part have remained the same :—they would now have had the ordinances of the gospel, under the present dispensation, administered to them in their own land. This is indisputably implied in every passage which assigns the reasons of the transfer of their church privi-

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leges to the Gentiles, and of the destruction of their polity: and it is also the doctrine of all those texts which speak of the restoration of the Jews to their own land, when they shall be grafted in again. See Rom. xi. 23, 27, Isa. lii. 20, 21; Ezek. xxxvi. 21, &c. xxxvii. 21, &c. and Judson's "Sermon," p. 29, Note. No part of God's covenant with his ancient people, either temporal or spiritual, is disannulled; it is only in a state of suspension, which is no new thing, as this was the case in reference to the temporal part, and their church privileges, every time they were carried into captivity. The blessings of the gospel preached to Abraham, and the possession of the land of Canaan, that is spiritual and temporal blessings, constituted the covenant, made with him and his seed after the flesh: when they lost their church privileges, they lost the promised land; and they shall both be restored to them together. "Mr. Judson more than once intimates," says Mr. Pond, that he considers the covenant with Abraham still binding on the Jews. 'When they shall repent and return,' says he, 'God will again remember his covenant.' (p. 20.) Repentance and reformation, then, will be a virtual fulfilment of their part of the covenant with Abraham. And when they have fulfilled their part, God will be faithful to remember his, and, as expressed in the next sentence, 'he will restore his favour.' From this account of the covenant with Abraham, I cannot for my life see, that it is not the covenant of grace. Repentance and reformation are its conditions; the favour of God its promise. Furthermore; it appears from the above concession, that the converted, restored Jews will be placed on the footing of the covenant with Abraham. Will they not be members of the Christian Church? Will not their church-standing be similar to that of the converted Gentiles?—In short, if Mr. J. will consistently follow his own concession respecting the Abrahamic covenant, we will ask no more." (Treatise, p. 70, Note.) On this subject, see also Edwards, p. p. 49, 52.

"We have referred to the promise—'In thee shall all the families of the earth be blessed'—first made to Abraham at the time of his call, and first recorded in the twelfth chapter of Genesis, as constituting a part of the covenant with Abraham. Mr. J. has followed Dr. Baldwin, and others, in asserting that this 'promise is not contained in the covenant of circumcision, but in a covenant made with Abraham, twenty four years before.' This promise, he allows, is a 'gospel promise,' and 'the ever memorable charter of all the blessings, which Jewish and Gentile believers enjoy through Christ.' (p. 24.) It would seem, then, that the controversy, so far as the covenant with Abraham is concerned, is here brought within narrow limits. Were this promise to be abandoned, it would not indeed follow that the covenant with Abraham was abandoned. But if this promise can be retained as a part of the covenant, it can never again be disputed that this covenant comprises the covenant of grace. It will be proved that the covenant with Abraham is 'the ever memorable charter of all the blessings, which Jewish and Gentile believers enjoy through Christ.'"

"It is manifest that God made but one covenant with Abraham. His transactions with this patriarch are spoken of throughout the scriptures in the singular form. (And that whether the allusion be to this covenant, as containing the promise of temporal or spiritual blessings, for it contained both.) "The Lord thy God will not forget the covenant of thy fathers." (Deut. iv, 31.) "To remember his holy covenant, and the oath which he sware to Abraham." (Luke i. 72, 73.) "Ye are the children of the covenant which God made with our fathers." (Acts iii. 25.)

"There is as much reason to suppose, that God made eight covenants with Abraham, as that he made more than one. He certainly appeared to him, and addressed him in covenant language, at eight different times. (Gen. xii. 1 and 7; xiii. 14; xv. 1; xvii. xviii. xxi. 12; and xxii. 15.) But there is nothing in the subjects on which he addressed him, which would lead us to fix on two covenants, rather than on eight. Those, therefore, who do not believe that he made eight distinct covenants with him, have no reason to suppose that he made with him more than one.

"It is evident, from the similarity of those promises which at different times were made to Abraham, that they belong to one and the same covenant. The promise of a numerous posterity was made and repeated to him, at no less than seven different periods. (Gen. xii. 2; xiii. 16; xv. 5; xvii. 2; xviii. 18; xxi. 13. and xii. 17.)—The promise of the land of Canaan was made and repeated to him, at four different periods. (xii. 7; xiii. 15; xv. 7; and xvii. 8.) The promise of God for his portion was also made to him, impliedly or expressly at four different periods. (xii. 2, 3; xv. 1; xvii. 7, 8; and xxii. 17.) And the promise, that in him all nations and families should be blessed, was expressly repeated at three different times. (xii. 3; xviii. 18; and xxii. 18.) Can promises so similarly repeated, and so inseparably interwoven, be considered as belonging to more than one covenant? And is it possible to form more than one covenant, from them, without putting asunder things which God hath joined together, and doing the utmost violence to the sacred text? It will be asked, if these promises, made at different times, comprise but one covenant, why they were not all of them uttered at once? Evidently they were uttered at different times, for the trial and confirmation of the patriarch's faith: Before he was finally constituted "father of the faithful," and the covenant was sealed, and confirmed with an oath, it was proper that his faith should endure repeated trials. And it surely was proper, amidst these severe trials, that his faith should be assisted by repeated promises and encouragements.

"The process of these covenant transactions," says Dr. Reed, "exhibits a most striking and beautiful climax. In the first instance, we see the blessing confirmed to Abraham and his seed by promise. (Gen. xii. 1, 3.) Secondly, this promised blessing is confirmed by covenant (Gen. xv. 18.) Thirdly, this covenant blessing is confirmed, by annexing the token of circumcision. (Gen. xvii. 10.) And fourthly, by the oath of Almighty God. (Gen. xxii. 16.)" Pond's Treatise, p. 73, 74.

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The "blessing of Abraham" has now "come on the Gentiles;" and, as we have already proved, this covenant includes the blessings of Providence, and those of Grace, or temporal and spiritual blessings: (Matt. vi. 24, 34. Gal. iii. 14.) and they also, like the posterity of Abraham, may forfeit their title to them by unbelief and sin; (Rom. xi. 18, 25.) as many of those nations have done, among whom christianity was first established. See Coke's Com. on Rev. ii. 5. May we "not be high minded but fear!"

I have now, Dear Sir, attended to those things by which the nature of any covenant may certainly be known; and I must confess, I cannot see any reason to suppose, that "the covenant of circumcision has waxed old and vanished away." On the contrary, I think it has appeared, that when the Jews preached their religion to those of whom they wished to make proselytes, or disciples, if they did their duty as the Lord commanded Moses and Abraham they must have connected repentance and faith, as the duties and the gift of the Holy Ghost; and "the testimony of a good conscience," as the blessings of their dispensation with circumcision, as our Lord's disciples did with baptism; and this in my opinion ought to give you to see that conditions which are binding only on adults, cannot disqualify infants for church-membership. All the duties and all the blessings of the "gospel" were "preached to Abraham;" and the Jews, when infants of eight days old, were admitted into the church; and unless you can prove that they were required of infants then, and in consequence, that they were incapacitated for church-membership, you cannot prove that they are required now; and of course, you cannot prove that they ought now, on the ground of incapacity, to be denied the privilege of initiation into the church of God. In the course of this discussion, we have arrived at a knowledge of two covenants. One was made with Abraham, and is properly called "an everlasting covenant:" (Gen. xvii. 7.) the other was made with Moses, and has been properly called the "Sinai covenant." It "was a figure for the time then present;" (Heb. ix. 9.)—it did "not disannul" the one made with Abraham; (Gal. iii. 17.)—it was to continue only until the coming of Christ; (ch. iv. Heb. ix. 9, 10)—and then it "waxed old and vanished away." (ch. viii. 13.) To this covenant, circumcision and sacrifice evidently belonged; for, though they were appointed before it, they were ordained with a reference to it, and existed under it: and as they constituted the observance of that law which "could not disannul" the covenant made with Abraham, they have "vanished away," and left it more immutable, than the pillars of Heaven. Under this covenant, "the gospel was preached to Abraham," and he "believed" it, and "was justified by faith." (Gal. iii. 6, 8.) Of course the church in those days was a gospel church, and of this church Abraham's infant children, and those of any believing Gentile who wished to join it, were members; and consequently, instead of circumcision being a mark of national distinction, and of an interest in temporal blessings, as you have wished to make it appear, it

was the initiatory ceremony into the gospel church, to infants of eight days old, whether Jews or Gentiles. This single idea is fatal to the cause which you advocate. If the Jews were cut off "because of unbelief," the Gentiles were not. The Gentiles, who were admitted under the former dispensations, were the "first fruits" of that glorious harvest, which was gathered in when "the kingdom of God was taken from" the Jews (because of their unbelief) "and given to" the Gentiles: and you know on what authority I assert, that, "If the first fruit be holy, the lump is also holy: and if the root be holy, so are the branches." (Rom. xi. 16.) It appears that Mr. Judson saw the force of this argument, and has attempted to avoid the consequence which he saw his opponents would draw from the infant offspring of Gentiles, as well as those of Jews, being members of the church of God, before the coming of Christ; and his objections are both stated and replied to in the following quotation from the "Treatise" of Mr. Pond, p. 58.

"Let us here stop one moment, to consider some of Mr. Judson's assertions respecting the qualifications for membership in the church of Israel. "To be descended from Abraham in the line of Isaac and Jacob, was sufficient to introduce the subject into this church." (p. 30.) If it was sufficient to introduce him, it was not sufficient to continue him there. The Jews were not broken off because they were not the "descendants of Abraham in the line of Isaac and Jacob, but "because of their unbelief."—"Persons of Gentile extraction," he adds, "who were purchased by Jews, or wished to enjoy the privileges of Jews, could be introduced into this church by circumcision. Whether any other requisite for admission was appointed by God, we are not informed." (p. 30.)—Does Mr. J. believe that a Philistine, for instance, who continued a professed worshipper of Dagon, could become a regular member of that church which he admits, "professed to rest in Christ," merely by receiving the external mark of circumcision?—In a word, the visible church has been subject to essentially the same requirements, under both dispensations. Is not this good evidence that it has ever been the same?"

This church, blessed be God, neither has been, nor can be "disannulled;" and the changing the initiatory ceremony, because it was inapplicable to the maturity of the church, in which there is now "neither male nor female," can no more exclude infants from the church, (unless they had been by express law forbidden) than the changing of the diet of a man's children, as they arrive at maturity, excludes the infants from his household. This view of the subject leads us to a knowledge of the nature and design of both the former and the present covenants or dispensations. The Mosaic covenant was, in the time of the minority of the church, (Gal. iv. 1, 4.) "a schoolmaster to bring (or rather

*Mr. J. concedes that "the Jews professed to rest in Christ." (p. 29.) Dr. Baldwin does the same. See his works on Baptism, p. p. 240 and 242." Pond, p. 57, Note.

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lead them unto Christ, that they might be justified by faith." (v. 14.) The word here rendered "schoolmaster" is compounded of two Greek words; one of which signifies "a Child," and the other a "Leader." The allusion is to the "Pedagogue, or servant," generally employed by the ancients, "who had the care of children, to lead them to, and bring them back from school; and had the care of them out of school-hours;" and the law being thus made the leader, or pedagogue of the Jews, "to bring them unto Christ, that they might be justified by faith," by an easy and familiar figure, leads us to the design of the Jewish economy, in the minority or childhood of the church. (See Parkhurst, under the word Paidagogos; and Dr. A. Clarke, and Drs. Whitby and Coke on the passage.) We have already seen that in the cases where it failed of accomplishing this design, the failure was to be attributed to the Jews. Had their "eyes been single, their whole bodies would have been full of light:" but instead of this, they were "evil," and their "whole body was full of darkness." And "how great was that darkness!" "They continued not in the Lord's covenant, and he regarded them not. (Hob. viii. 9.) They were "stiff necked, and uncircumcised in heart and ears, and did always resist the Holy Ghost:" (Acts vii. 51.) in consequence of which they could not see its spiritual design; took up with the means instead of the end; abused the "talent" which the Lord committed to their trust; and forfeited both the privileges of the church on earth, and the joys of the church in Heaven. (Matt. xxv. 14, &c. xxiii. 37, 39, and xxi. 43.)

If you think proper to reply, I hope you will pay rather more attention to these arguments and references, than you did to those in my former letters; and not tell us merely in general terms, that "the covenant of circumcision has waxed old and vanished away;" (p. 3.) and smile at the "absurdity," and talk about the "folly" of those who you suppose "confound circumcision and baptism, the old covenant and the new together." (p. p. 16 and 17.) Pray, Dear Sir, who are these? To attempt to infer baptism from circumcision, and to substitute one for the other, as we do, is to separate them; and to separate can never be to "confound." With as much propriety might you charge the apostle to the Hebrews, with "confounding" the priesthood of Christ with that of Aaron, "and the old covenant and the new together;" because he shewed that the Jewish priesthood prefigured that of "our Great High Priest;" and that the latter was a substitute for the former. (chap. iii. x.)

You tell us that "the new covenant embraces believing Jew and Gentile;" and make this a reason against our "learning from" the former covenant "who are interested in this, and what laws they are to obey."—I reply, it was in especial reference to the "believing Gentiles," that "the gospel was preached to Abraham," and the covenant established with him; and hence, in proof of the immutability of the doctrine of justification by faith, the apostle observes; "Abraham believed God, and it was counted to him for righteousness. Know ye, therefore, that they which are of faith, the same are the children of Abra-

him. And the scripture foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, "In thy seed shall all nations be blessed." (Gal. iii. 6, 8.) As "the law, therefore, which was four hundred and thirty years after, could not disannul" this "covenant," (v. 17.) it is from this covenant that we are to learn, "both 'who are interested in it, and what laws we are to obey'" The proceedings of God with Abraham, "the father of the faithful," are proposed as a precedent of his proceedings with believers, whether Jews or Gentiles," to the end of time; and when he received Abraham into his church, and confirmed the covenant with him by circumcision, he received his infant offspring also: and as in the estimation of God, the faith of Abraham not only entitled him, but also his infant seed to initiation; and "the covenant—could not be disannulled," and of course still continues; what reason can you assign why, in the estimation of an unchangeable God, it should not be the case now?—If you ask what covenant it is which "has waxed old and vanished away," I reply, that which was typical of the priesthood of Christ; and which was given to Moses in the wilderness. This is the meaning of the apostle, Heb. vii. 12, "For the priesthood being changed, there is of necessity a change also of the law." This passage shews that the law which Christ "abolished in his flesh," was "the law of commandments contained in ordinances;" (Eph. ii. 15.) and which was connected with the priesthood; which, of course, fell into disuse when the priesthood was dissolved. On this passage Dr. A. Clarke has the following very appropriate note: "The priesthood, therefore, being changed, Jesus coming in the place of Aaron, the law of ordinances and ceremonies, which served only to point out the Messiah, must of necessity be changed also. (See also Edwards, p. p. 91 103.) These are the reasons why the christian covenant is called "a new and better covenant," and why it is said to differ from the one which the Lord "made with their fathers in the day when he took them by the hand to lead them out of Egypt." (Heb. viii. 9, 13.)—You may see these ideas confirmed by the Westminster Divines' "Confession," chap. vii. See III. VI. They conclude by saying; "There are not therefore two covenants of Grace differing in substance, but one under various dispensations."

With this view of the subject, Dear Sir, let us now contrast that which would reduce the former covenants into mere political constitutions; the promises of those covenants to those of mere temporal blessings; and make the Almighty into a mere "political sovereign," exciting his subjects to "labour for the bread that perisheth." If this be the difference between the former covenants, the first consequence which follows is, there could be no salvation to any of the posterity of Abraham. For, however intimate their communion with a "political sovereign;" however great their interest in temporal blessings; however strict they might be in the observances of a carnal temporal covenant; it could not furnish them with spiritual blessings: and

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of course, not with a preparation for the kingdom of God. Secondly, God was to them "a hard Master;" for he required them to "Walk before him, and be perfect;" and to "keep the way of the Lord; to do justice and judgment, that he might bring upon them that which he had spoken:" (Gen. xvi. 1 com. xviii. 19) and to "Love him with all their hearts, with all their souls, and with all their might," and to "love their neighbour as themselves;" and yet he never "put his Spirit within them" to assist them, nor offered nor bestowed a corresponding reward:—Abraham's posterity for "four hundred and thirty years" did not receive any reward either temporal or eternal, and the Jews afterwards, only temporal blessings in the land of Canaan. Thirdly, God had no church in the world, until the christian dispensation was established after the days of Abraham; which, if we reckon this to have commenced on the day of pentecost, and follow the computations of Abp. Usher, will be 1926 years after circumcision was enjoined on Abraham. Fourthly, when the apostle exhorts us to be "Followers of those who through faith and patience inherit the promises," he exhorts us to follow after a phantom which cannot be realized. For if the promises and the inheritance were merely temporal, "the seed of Abraham after the flesh" were dispossessed of them individually by death, and nationally by the Romans; and they are now in the hands of the Turks: and he also opposes our blessed Lord, when he exhorts us "Not to labour for the meat that perisheth, but for that which endureth unto eternal life." And lastly, all this was according to the evident design of God; who made only a temporal covenant with "the seed of Abraham after the flesh," and designed to be only their political Sovereign.

I hope to convince you, Dear Sir, that this, though surely an imaginary system, is not of my dreaming. You ask, when speaking of Dent. xix. 10, 13. —"What nation do you conceive has succeeded to the place of the Jews? God was their political Sovereign; he had taken them to be a people near unto himself, above all the people of the earth. But that covenant made with Abraham and his seed after the flesh, has been long since done away, and there is now no nation on the earth that has any right to claim the character of the people of God." Now, is all this true, when considered either abstractedly, or in connexion with either the context of the Bible, or of the Letters to which you have professed to reply? I quoted that passage, to prove that parents had a right to dedicate their children unto God, and enter into covenant with him in their behalf, because they were called to do so under a former dispensation; which, though different in its ceremonial observances, was the same as the present, in its nature, its moral duties, and its design. Referring to what had been advanced to prove these points, I introduced the passage by saying: "I trust it has already appeared that the duty enjoined in the following words of Moses, is not confined to the Mosaic dispensation" (p. 13.) Then the passage follows: "Ye stand this day all of you before the Lord your God;—Your little ones, your wives, and the stranger that is in thy camp:—"

that thou shouldest enter into covenant with the Lord thy God,—That he may establish thee to day for a people unto himself, and that he may be unto thee a God." (Deut. xxix. 10, 13) The covenant, which in this chapter they were called to enter into, is that which God made with Abraham, (v. 15.) which he renewed to them by Moses, though under different observances, and the design of which I attempted to prove to be the same as the present, I have done in the above observations, by shewing that Moses called upon them to "circumcise the foreskin of their hearts, and to be no more stiff-necked." Now, if in making this covenant with the Israelites, God is to be looked upon as "their Political Sovereign," the relation between God and his people was a political relation; and the agreement or covenant was political, and its duties were political, and its rewards were of course earthly and temporal: and if your argument were intended to be destructive of mine, you must have meant that they were "political," and "political" only, because mine was intended to prove the contrary. How can a Church, which is a purely religious society, have its foundation in a covenant which is only "political?" and that when God is only the "Political Sovereign" of the members of that society? If you say that God was "their" religious, as well as "their political sovereign," which is the only answer by which you can avoid destroying the church of God under the former dispensation, you will allow me all I require; because you will then admit that parents had a right to enter into a religious covenant in behalf of their "little ones;" and that this was the case with "the stranger that was in the camp," as well as with the Israelites, and consequently that this covenant was made with Gentiles as well as Jews, like the covenant under the present dispensation; and as they entered into this covenant in consequence of their faith in God, and as Mr. Judson and Dr. Baldwin allow, "professed to rest in Christ," they must have been "believing Jews and Gentiles;" and therefore, the only difference between the Jewish and Christian churches is, the one was composed principally of Jews, whom the Lord "had taken to be a people near unto himself above all the people of the earth," and the other is composed principally of Gentiles, in consequence of a similar choice on the part of the Almighty; (See Matthew xxi. 43.) and it will then be incumbent on you to show, when this privilege was withdrawn, and this right disannulled. Now, allow me to ask you a few questions. Could not the people whom God "had taken to be near unto himself above all the people of the earth" enter into a religious covenant with him? Could he not be their religious sovereign? Because it was a national act, does it follow that it was a "political" duty? or that God was "their political sovereign?" or that the covenant must be a political covenant? and must therefore "wax old and vanish away," when that nation ceases to be the peculiar people of God? From various parts of your Letters, and especially from page 17, I am led to expect such answers to these questions, as will make the whole a "political" business. Now, if these are

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your ideas of the covenant which God made with "the seed of Abraham after the flesh," you have to encounter the consequences which I have drawn from them in the above statement: if not, you must allow that it was a covenant which was spiritual in its design; that parents had then a right to enter into a spiritual covenant with God and his people, on behalf of their children;—that circumcision was the rite by which this was ordinarily done, inasmuch as like baptism, it "drew a visible line of distinction between the professing people of God and the world:" (Letters p. 3.) and then you will have allowed the church-membership of infants of eight days old, under a dispensation, which, like the present, was spiritual in its design, and required repentance and faith of those who were justified; (unless "the seed of Abraham after the flesh" could be justified without these) and that to these they should add the love of God and their neighbour. (Deut. vi. 5. Lev. xix. 18.) But have you not already allowed the church membership of infants, where you say "that there is a general resemblance between circumcision and baptism, as they both draw a visible line of distinction, between the professing people of God, and the world?" (p. 3) And when you wish to make us appear worse than the "Jewish Church," for altering the ordinances of God, you tell us in so many words, that "the Jewish church had the painful rite of circumcision enjoined upon them." (p. 50.) Thus the Almighty becomes their "political" or their religious "sovereign;" the Jews a religious or a "political" society; a "church," or a commonwealth; and circumcision a "family and national mark," and an ordinance of the "Jewish church;" which "draws a visible line of distinction between the professing people of God and the world," as best suits your purpose; or affords you an opportunity of stigmatizing and exposing the opinions of your opponents. Now if circumcision was an ordinance of "the Jewish church," and drew a visible line of distinction between the professing people of God, and the world, (and who can doubt whether this were the case) it must certainly have been, like baptism, the initiatory ceremony into "the Jewish church;" which was "the church of the living God;" for this and this alone could make it "a visible line of distinction." Circumcision itself, as separate from its design, was not a sign of any thing; and of course it could not "draw a visible line of distinction between the professing people of God and the world." It was because God made it a sign of the covenant, and the ordinance of initiation into the church, which he established under that covenant, that it was what it is here said to be. This "line of distinction" was "drawn" at "eight days old;" and from this time, if it ever was, it was a sign of church-membership; and consequently, those who bore it were church members. I have already proved, perhaps to your satisfaction, that the new covenant does not differ from the old; (as you consider the Abrahamic covenant,) but is absolutely the same: so that there has been no change in the covenant, to incapacitate the infant children of Christians for church-membership, inasmuch as the children of Abraham, after the flesh, could not be saved without repentance, faith and holiness, any more than

we; and that God designed that they should be saved in this way, when he gave them "the covenant of circumcision." I think I have also shewn, that you have at least tacitly admitted what I think it is impossible successfully to deny, that is, the church membership of infans, under the Abrahamic dispensation. I shall employ a friend to prove that this privilege has never been withdrawn: and thus, though you have taken the first step towards the destruction of your own system, you will be saved the mortification of completing it. This friend is Mr. Peter Edwards; who was for many years a Baptist minister, and afterwards became a Pædobaptist: and he wrote a book against your own one, which if you will fully answer, you will confer a lasting advantage on your cause, and acquire no small degree of reputation to yourself. Thus you see that all the changes are not in your favour; and if these are to be of any force in the present controversy, (and for this purpose you have dragged in those which have taken place among both "the learned" and the

*The account which you have given of Mr. Judson's change of sentiment, is intended to shew, that by the force of truth, "he was obliged to give up Infant sprinkling, and become a baptist." (p. 34.) It appears that you know only as much of this affair, however, as one may reasonably suppose, is pretty current among your community; and as you have exhibited his change of opinion, as an argument in your favour, the other side of the question also should be known. From a history of this transaction now before me, it appears, that by some improprieties of conduct, which brevity leads me to omit mentioning, he incurred the displeasure of his employers; and "at a meeting of the Board at Worcester in the September following—great dissatisfaction was expressed by every member present, and it became a very serious question whether Mr. Judson should not be dismissed. After deliberation, however, it was resolved, that he should be in a formal and solemn manner admonished. (Or, as Dr. Worcester says in another letter on the subject, 'reprimanded in solemn form'). The admonition was accordingly administered in presence of the Board. Mr. Judson was much affected—appeared to yield to the admonition—made concessions, and gave assurances—and was continued under the patronage of the Board.—Yet after all this, and even after a passage had been engaged for him with others, to India, in the February following, his deportment was such, that it became a serious and most trying question with the Prudential Committee, whether he should be permitted to go. And it was not without great heaviness of heart, many fears, and particular, but tender cautions, not to him only, but to the other Missionaries respecting him, that he was finally sent out. He and his companions arrived at Calcutta on the 19th of June, 1812: and without a single word to any of his brethren on the subject, on the 27th of August, he left them to go to Serampore; to be immersed, and they received their first intelligence from Dr. Marshman, a Baptist Missionary. When his change of sentiment was reported in America, it was, of course, more suspected, that this change had been superinduced by mortification and revenge. These rumours reached the ears of Mr. J., and he wrote a letter to the Rev. Dr. B. Editor of the Baptist Magazine in America, denying that ever "the Board gave him a reprimand. In proof of this, continues he, I can appeal to any of the members. Furthermore, I never had the most distant idea that the Board thought me deserving of a reprimand," &c. (Bap. Mag. vol. iv. p. 346.) This appeal being thus publicly made, and being "backed by an earnest and reiterated challenge on the part of his friends," extorted a letter from the Board through the medium of their Secretary, Dr. Worcester; which was published as explanatory of this disgraceful affair; from which the above is an extract. It appears, therefore, that for the purpose of making his change of

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illiterate,) it should not be concealed, that the works written, and the arguments used by the Baptists, had a principal share in the change which took place in his sentiments and proceedings. He has reasoned against his former opinions with equal plainness and force; but sometimes, under the influence of those feelings which are but too apt to arise when men are reflecting on the arguments and practices of those by whom they suppose they have been held in bondage. If any of this spirit should appear in any of my quotations from this work, I would observe, once for all, that I do not wish it to apply to yourself. It was directed against Mr. Abraham Booth; whose inconsistencies, connected with his abilities, certainly made it in some degree justifiable. His remarks on infant church-membership are, in my opinion, well worthy of your regard; and I am sorry that my limits forbid my transcribing the whole. A part of them is as follows:—

“These two parts of the proposition being evinced; namely, 1, The church-membership of infants; and 2, Their admission to it, by a religious rite; (which I have attempted to prove in the preceding remarks) the whole proposition which I undertake to maintain, and to lay as a ground-work, from which to conclude the baptism of infants, is this; God has constituted in his church the membership of infants, and has admitted them to it by a religious rite. Before I pass to the next argument, I will make a remark on each part.”

“I. From this fact, we learn so much of the mind of God, as to enable us to conclude, that there is nothing, in a state of infancy, incompatible with church-membership. The reason is evident; for had there been any thing unsuitable in such a practice, God, who is an infinitely wise judge of decency and fitness, would never have ordained it. This conduct of the infinitely wise God, and the practice of about two thousand years, stand in direct repugnancy to the weak prejudice of Baptists: who, from the sentiment they have adopted, are led to suppose that there is nothing in nature more ridiculous, than the idea of infants being church-members. This is one instance of human depravity; whereby the weakness of man sets itself up against the wisdom of God. And as this is the more to be admired in those persons, who in other respects are desirous of submitting to the whole will of God, so it serves to show, what a very unhappy influence the admission of an erroneous sentiment may gain over the mind.

“II. It appears from this part of the divine conduct, in plain opposition to

sentiment appear as disinterested as you have represented it, he, as Mr. Pond expresses it, “endeavoured to hide” his having received this “reprimand” from his former employers, by denial of the truth. “Those who have attended to, and who credit, the preceding representation,” (and to deny the smallest particular, says Mr. P., “would be to contradict a body of men, which yields to none in America, in point of respectability and worth,”) “will fear that Mr. J. possesses naturally a proud, unstable, aspiring temper; and none need be informed, that mortified pride and cramped ambition are powerful stimulents to revenge.—However, as the public now possess the facts, we leave them to their own conclusions. Those who know Mr. Judson best, will doubtless decide with their own correctness.” For a more detailed account see Pond’s “Treatise,” p. p. 5, 13.

the views of Baptists, that the ignorance, and want of faith, inseparable from a state of infancy, are no impediments to the administration of a religious ordinance: And this truth should be the more regarded by us, as it stands supported by the high authority of God; and is as a thousand arguments against all those pleas which are drawn from the incapacity of infants. For, while we see those declared fit subjects of an ordinance, who could know nothing of its use, with what prudence or piety can any man presume to affirm, that infants are incapable of such an ordinance? But if any one should take so much authority upon himself as to arbitrate against the wisdom of God, he would do well to consider, that God is true, and every man a liar, *i. e.* that judges differently."

Having thus concluded his first argument, he states the second thus:—"The church-membership of infants was never set aside by God or man; but continues in force, under the sanction of God, to the present day." In proceeding to demonstrate the truth of this position, he observes:—

"The force of this and the preceding argument, taken together, may be comprehended by any man of common reasoning powers. Every one knows, that what is once done, and never undone, must of course remain the same; and, that what was once granted, and never revoked, must needs continue as a grant. There can be no fallacy in all this. These arguments therefore, being fairly maintained, will carry us forward to a dilemma; and that dilemma will bring us home to a conclusion.

"In good theory, the proof of this argument should not lie upon the Pædobaptist. For if I affirm, and prove, that God did settle a certain plan respecting church members, and another should come and affirm that that plan was now altered, it should lie on him to produce his proof that such an alteration has taken place; and the reason is, that whatever God has established, should be supposed to continue, though we could bring no proof of its continuance, unless we are plainly told that he has ordered it otherwise. And then, since there is not a single text of scripture, to prove that the church-membership of infants is annulled; this argument should remain in force without further proof. However, I shall waive this privilege, which I might justly claim, and proceed to evince the argument I have laid down."

"There is only one point of time, in which it is even supposed the church-membership of infants was set aside; and that was, when the Gentiles were taken into the visible church state. In that period several institutions did cease, and some new ones were ordained. Our only question is, whether the church-membership of infants did cease at the same time. It is evident that the mere change or cessation of institutes could work no change upon membership, any more than a man's having his clothes changed, can produce a change upon the man. All institutes, whether typical or ratifying, that is, all institutes of every kind, are to be considered, in respect to church-members, as means of grace, and nourishments for faith, respecting Christ the Mediator, and the unsearchable riches of Christ: and then a change taking place in these things, will, in itself, produce no more alteration in the members of the

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 "I am now to prove the church-membership of infants, which having been
 ordained of God, was never annulled, but carried forward into the Gentile
 church: and so, consequently, is in force at the present time. And this I shall
 do,—from scriptural views of God's dispensation towards the Gentiles."—
 "Much light might be thrown upon this subject, by considering those prophe-
 cies of the Old Testament, which relate to the calling in of the Gentiles. This
 Dr. Williams has done to great advantage: But my design being brevity, I
 shall confine myself to passages on that subject in the New Testament." Mr.
 E. then argues with great force from a variety of passages, on some of which I
 shall have occasion to comment in the course of this discussion. See "Candid
 Reasons" p. p. 46, 83. I shall trouble you with his remarks on only one pas-
 sage, that is,

"Rom. xi. 17. And if some of the branches be broken off, and thou, being a
 wild olive tree, wert grafted in among them, and with them partakest of the
 root and fatness of the olive tree; boast not thyself against the branches."

1, The olive tree, as before noticed, is the church state, 2, The branches
 are members of the visible church. 3, Some of these were broken off, and
 some remained. 4, The Gentiles who were called of God, were united to this
 remnant; for they were grafted in among them. From this view of the pas-
 sage, I draw three conclusions:

1, That there was no discontinuance of the ancient church state; in its
 essence, it remained the same as it had always been. That this is a true con-
 clusion, appears from hence; the text informs us that some of the branches
 were broken off; and if only some, then not all; and that remnant, continu-
 ing in their former state, constituted the still existing church of God. And then
 it follows, that as the church state continued as before, the membership of
 infants must likewise continue: because the membership of infants was a part
 of that church state. And this is the reason, that no new regulation, respect-
 ing infants, was made, or was necessary to be made: for all, who knew what
 God had ordained respecting membership, knew very well what to do with
 their infants, without any further information on the subject. This is the first
 conclusion, viz. that the ancient church state was not dissolved when the Gen-
 tiles were called in, and hence it follows,

"2, That the bringing in of the Gentiles did not constitute a new church.
 This passage informs us, that when the Gentiles were called in, they became
 members of the church already constituted: "They were grafted in among
 them," and so became one body, one fold; that "with them they might partake
 of the fatness of the olive tree." The first Gentiles of whose calling we read
 are said to have been added to the church; but there was no church existing to
 which they could be added, but the ancient Jewish church, of which the
 apostles of our Lord were members. If the Gentiles, therefore, were added
 to the old church, or, as the text has it, were grafted in among them, and with

then did partake of the root and fatness of the olive tree ; then it is evident, that the ancient church continued to exist, and no new one was formed at the calling of the Gentiles. And then I conclude,

" 3, That infants were in a state of membership, in that very church to which the Gentiles were joined. And this must be true ; because they were grafted into that church, of which infants are, by the Baptists themselves, granted to have been members. And then, it is plain that infants made a part of that church, called by some the gospel church of primitive apostolick times. This conclusion must needs be admitted, unless any one will affirm, that the ancient church state was entirely dissolved ; or else, that the Gentiles were not united to this ancient church. And to affirm either of these, will be to affirm against the word of God in general, and this text in particular. And herein the cause of the Baptists is ruined both ways ; for if they maintain, that the old church was dissolved, and the Gentiles formed into a new one, their cause is ruined by maintaining against the word of God. But if they grant that the Jewish church continued, and that the Gentiles were grafted in among them, which is the real truth, then their cause is ruined that way. For then, as infants were in church-fellowship, in what is called the primitive apostolick church, it follows, that those societies, who admit infants to fellowship, act agreeably to the apostolick pattern ; and consequently, all those societies, who refuse to admit them are in error."

" 1, It may be said, that in this way of viewing the subject, all the ordinances and rituals of the Jewish church must be adopted by the Gentile. To this I answer, that these things were not in the essence of the church state ; but only means of grace and helps to faith for the time being. Neither were these taken and given, but annulled ; they were not transferred but abolished.

" 2, If any should say, it does not appear, that women in the Jewish church were admitted to an initiating rite, and if so, there is a difference between the present church and the Jewish ; I observe in answer, that this difference does not imply a removing or changing any thing ; but merely that of adding. That whereas the church state among the Jews included males both adult and infant ; so to the Gentile church, together with these there is, by the express order of God, the superaddition of females."—" I would observe further, that the addition of females seems to me to be very favourable to the argument I am upon ; because it is a new provision annexed to an old law. Now an alteration made in a law, gives an additional firmness to all those parts which are not altered. And the reason is, It supposes that all the unaltered parts are perfectly agreeable to the legislator's mind. And so when the Lord expressly took away the partition between Jew and Gentile, and male and female ; and passed over infants without making the least alteration in their case ; he hereby gave a superadded confirmation, that the church membership of infants, which had before been established, was in every respect agreeable to his will." In Judson's ideas of the above passage, see Pond, p. p. 6, 5.

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"There is evidence from facts recorded in the New Testament, says Mr. Pond, that the children of believing parents are, in a sense, members of the church. In the first days of the new dispensation, when the unbelieving branches were broken off, believers were a body by themselves, were called the church, and their property rested in a common stock. Were not children associated with their parents? Would the christian parent rest all his property in the common stock, and cast his infant children on the mercy of the world? The idea is revolting. It is beyond all controversy, that in these early days children were associated and connected with the visible church of Christ."

"Another fact which deserves notice is, that the Jewish converts continued, for many years, to circumcise their children, under the immediate charge and direction of the apostles. This is expressly admitted by Mr. Judson, (p. 26,) and is indeed too evident to be denied. Nearly thirty years after the ascension of Christ, the great Church at Jerusalem, which consisted of 'many thousands,' and was under the pastoral charge of the holy apostle James, were not a little disgusted when they were informed of Paul, that he had taught the Jews 'not to circumcise their children.' (Acts xxi. 20, 21.) What does this fact prove? Undoubtedly, that the children of these believing Jewish parents were members with them of the visible church of Christ. Had the Jewish and christian churches been distinct; had their covenant and ordinances been distinct; and had it been the intention of the apostles for ever to separate children from the church of God; they would never have been instrumental in the circumcision of these children. They would as soon have encouraged the converted Gentiles to persist in the worship of their idol gods." "Treatise" p. p. 95, 96.

"The evident result of the whole is, that infants, according to divine appointment, have a right to church membership to the present hour. Then, the only question that remains, and by the answering of which, I shall be brought to the close of the enquiry, is this: Have infants (any infants, for I take them indefinitely) any right to christian baptism? To this I reply, 1. That those persons who have a right to be members, should certainly be admitted to membership; i.e. solemnly recognized. And the reason is, because every one should have his right. 2. If persons, who have a right to be members, should be received to membership, then they are to be received, either without baptism, or with it. I suppose none will say, they are to be received without baptism; for then, if one may be so received, so may all, and thus baptism will be excluded. I expect no opposition from a Baptist in this place.* For if the right of infants to membership be once evinced, the opposition of a Baptist is over. And therefore, if he be able to do any thing in this controversy, it must be done before it comes to this. On the other hand, if no

"Let it be proved," says Dr. Gill, "that infants are, or ought to be, members of gospel churches, and we are ready to admit them," i.e. to baptism. (Answer to Quekeason, p. 89.)" Pond, p. 107, Note.

person is to be received to membership without baptism, then every one who should be received, must of necessity be baptized. And so the conclusion of the whole will be this: Since infants, therefore, have a right to membership, and all who have such right must be received as members, and none should be received without being baptized, then it follows, that as infants have a right to be received, they must have a right to be baptized; because they cannot be received without baptism." Edwards, p p. 82, 83.

Connected with the church-membership of infants, is that of our blessed Lord while an infant. That he was a member of the church of God in his infancy, I presume you will not deny. Here we have an example, which we think worthy of our regard. You press adults to "follow their Lord into the liquid grave;" by which you think you plead example. We also in our turn press them to bring their children into the church on the ground of example; supposing that their children may at least with safety be placed in a similar relation to the church with their infant Lord; and their parents with equal safety imitate the conduct of Joseph and Mary.—You will probably reply, that he was not baptized in infancy. To this I answer, First, in his infancy, baptism was not the ceremony of initiation into the church, but circumcision; and to this he was subjected. Luke ii. 21. Secondly, baptism (except for proselytes from heathenism) was not instituted until our Lord had arrived at that state. John the Baptist was only six months older than our Saviour; (Luke ch. i.) and as soon as he was ready to enter on his public ministry, he came to be baptized. (Mark 1. 9.) Were we therefore to allow you that the baptism of John was christian baptism, and the initiatory ceremony into the christian church, both of which ideas I hope successfully to controvert from the Bible, Christ's being baptized when an adult, is no more opposed to infant baptism, than the baptism of any other adult on his conversion mentioned in the Scriptures; because it was not as a private, but as a public character that he was baptized: and he certainly could not be properly baptized before he assumed his office of Great High Priest over the house of God. See this idea further corroborated Letter IV. We wish our children to follow their Lord into the church in infancy: (the age at which he was admitted)—You wish to exclude all infants, and that your children should follow their Lord into the church in adult age. I leave our readers to conclude, who pays the greater deference to the example of Christ. You must not object, that baptism is not a substitute for circumcision. Whether this be the case or not, baptism is the ceremony of initiation into the church; and our children can no more follow their Lord into the church without baptism, than he could gain admission without circumcision. Nor can you properly object, as you do p. 17, that you have no law in this case, as Joseph and Mary had in that of our Lord. The church-membership of infants has never been disannulled; it was sanctioned by our Lord himself, who was a member of the church of God in his infancy; and we humbly claim for our offspring the same privilege which he enjoyed.

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This view of the subject leads me to conclude, that the "requirement" of those who demand a scripture "forbidding" infant baptism, is not quite so "absurd" as you have pronounced it, p 26. In every other sense in which circumcision differs from baptism, we have scripture for the difference. The baptism of slaves, as such, is implicitly forbidden, and that of females implicitly commanded, where the apostle alludes to the substitution of baptism in the place of circumcision, and informs us that "there is neither bond nor free;—male nor female." And if this be the case in these instances, why should it not have been the same in that of infants, if like slaves they were not to be baptized?—I think it has been proved in the foregoing remarks, that "the gospel church" has existed ever since the days of Abraham, at least; and that the present church is only a continuation of the preceeding one; and you say, "If it could be proved that our Lord or his apostles ever brought an infant into the gospel church, or that they ever had a right to it; then it would be necessary to show when that right was abrogated." (p. 26.) This necessity has in my opinion been already laid upon you with some degree of "weight;" and in the following letters I shall attempt to bind it on so fast, that I hope you will not be able to disencumber yourself by all your cries of "absurdity," however loudly or frequently they may be reiterated. If a proof of right to admission will supersede the necessity of express precept or example, and I think you have here admitted that it will, it is no wise "equivalent to giving up the point" to admit, that we have not the latter, while we are able to prove the former. Though I should not have proved this in what I have already advanced, I do not despair of success before I conclude. I think, however, that the sameness of the church and covenant, and the substitution of baptism for circumcision, incontrovertibly prove the "right" of infants to admission "into the gospel church," and consequently to Baptism. For, as Dr. Burns has very properly observed, "Until it be clearly shewn that baptism did not come in the room of circumcision, the two institutions are supported by an equality, and consequently by an equality of evidence."

I am,

Dear Sir,

Yours very affectionately,

GEORGE JACKSON.

LETTER III.

DEAR SIR,

THERE is a pithy sentence in your first Letter, of which you seem scarcely to have lost sight in the whole of your proceedings:—"Uniformity is beautiful in all things, and especially in religion." As you make it a point of conscience to differ from me on the subjects in debate, it was expected that you would be moderately "uniform" in opposing my opinions. As it constitutes no part of "religion", however, to do manifest injustice to an opponent, it was scarcely suspected, that you would be equally uniform, in either directly or indirectly charging me with resting my arguments on "human authority," when I attempted to support them by the word of God. This you have done on the subject of proselyte baptism, no doubt, through neglecting to pay more attention to the manner in which I conducted that argument. You evidently suppose that this practice rests on no other than Rabbinical authority: and this affords you an opportunity, of indulging your favourite propensity of attempting to make it appear that our opinions and practices are supported only by the authority of man; and that we place "the plain unlettered christian amidst insuperable difficulties, and render it necessary, that he should "learn Hebrew, and consult the Jewish Rabbins, before he can obtain satisfaction respecting a gospel ordinance:" and then you ask; "Is it because there is no God in Israel that we must be sent to the god of Ekron for counsel?" Now all this would have been very proper if I had taken no notice of my Bible; and it would have been all very consistent if you had never "sent" your readers "to the god of Ekron for counsel," and taken destructive notice of the arguments which I had adduced from the word of God. When I quote the sentiments of Maimonides on Proselyte baptism, you call him and his brethren collectively "the God of Ekron." When you call in his assistance on the subject of immersion, you preface your quotation by calling him a learned Jewish Rabbi." (p 33) Little did he think when he took his departure from this state of probation, that after his death he would have been thus quickly metamorphosed by the power and at the caprice of a man of like passions with himself. I was aware of the existence of "various and discordant opinions" among "the learned" on the subject of proselyte baptism; though I was also aware that those who denied its existence were very greatly with the minority: and not being able to reconcile contradictions any more than yourself; nor yet willing to go with the majority without some reason; like a plain unlettered christian," I had recourse to my Bible, to see which side of the dispute it would justify me in embracing: and I furnished you

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with five arguments; four of which are drawn directly from the Bible, and the other is justified by that abhorrence of the christians and their practices, which was always entertained by the Jews; of which we have so abundant proof in the word of God. See p. p. 7, 8. Instead, however, of taking the least notice of these arguments, you as usual give us several quotations from those "equally learned with my informant;" (p. p. 17, 4, 5.) and then search your Bible for what I never suspected to exist; that is, a direct command for proselyte baptism. Now, Dear Sir, allow me to ask, if the Jews were so very scrupulous, that they never added any "traditions" to the commands of God, that you cannot give them credit for practising any thing but what you find there commanded, can you give a command from the Bible for the addition of the cup to the passover? This was a Jewish addition to one of the ordinances of God, for which there was far less reason in the Old Testament, than for proselyte baptism: or rather, there was no reason at all: and yet our blessed Lord adopted it in the ordinance of the Lord's Supper. Dr. Gill, a prophet of your own, in allusion to St. Paul's calling the cup, "the cup of blessing," observes: "This cup is so called, in allusion to the cup of wine used at meals, or at the passover among the Jews; which they used to take and bless God with, and give thanks for his mercies. It was commonly called "the cup of blessing" "Though the words of our Saviour, recorded in Matt. 28, 19, (says Mr. Jones, another Anti-pædobaptist,) are allowed to be the foundation of this ordinance, yet various opinions have been entertained respecting its origin. Whilst some maintain, that it was never practised before the mission of John the Baptist, others affirm, that we ought to look for its origin among the ancient ceremonies of the Jews. Without entering the barren field of controversy, we may be allowed to remark, that as the baptism of Christ differed from that of John, so both differed perhaps still more, from the washings which were called baptisms by the Jews. It is highly probable, however, that a ceremony prevailed at the initiation of Proselytes into the Jewish Church, which bore striking resemblance to baptism, and which might induce our Saviour to adopt it. If baptism had been altogether unknown to the Jews, they would have contemplated John's conduct with that astonishment which novelty always excites. But they were so far from expressing any surprise, that they spoke of baptism as a familiar rite, when they said to him, "Why baptizest thou then, if thou art neither Christ nor Elias?" John 1, 25. Nor is it difficult to trace the source of their ideas about baptism; for not only was Moses commanded to wash Aaron and his sons at their consecration, but no person who had contracted ceremonial impurity, was admitted into the sanctuary, till it was removed by washing. This law must have extended to the Gentiles, who became proselytes, of righteousness, and who must have been introduced into the Jewish church by washing as well as circumcision. The conduct of Christ, in the institution of the supper, also, corresponds with his conduct on this occasion, for as the Jews concluded their passover, by giving to every

person a piece of bread and a cup of wine, so Christ, though he set aside, as the nature of his office required, the rites enjoined by Moses, in that ordinance which he had been then commemorating, yet he retained the bread and cup added by the Jews." See Jones's Biblical Cyclopedia. Art. Baptism. See also Lightfoot, as quoted by Dr. A. Clarke on Matt. xvi.

Dr. Wall, in his "Conference" on "Infant Baptism" informs us, that it appears from a late book by Leo Modena, and by some other accounts, that they have the same custom still, if any proselyte comes over to them. And that he found, that though there was a dispute between Dr. Hammond on one side, and Mr. Selden and Mr. Tomba (who was the most learned of the Anti-pædobaptists) on the other side, concerning the children of natural Jews; yet they all agree, that the infant children of proselytes were baptized; and that it was a common phrase with them to call such infants, *Proselytes*, as well as their parents. For they have such sayings as these: If with a Proselyte, his sons and his daughters be made proselytes, that which is done by their father, redounds to their good. And again: A Proselyte that is under age, is baptized upon the knowledge [or profession] of the house of judgment, [that is, the synagogue or church of the place] and they become as a father to him. And again: An Israelite that takes a little heathen child, or finds an heathen infant, and baptizes him for a Proselyte; behold he is a Proselyte. (Maimonides.) For it seems that it was their custom with infant children, whom they either took in war, or found exposed in the highways by their heathen parents. Of which you may see more in the aforesaid books." See Hist. of Inf. Bap. Int. § 1, 3, &c.

As you attach so much importance to the "concessions" of Pædobaptists, consistency will lead you to pay a more than ordinary degree of attention to the above quotations, which are admitted by the most learned of your own persuasion. I do not introduce them however by way of retaliation, for I pay very little regard to either the concessions or the arguments, of either friends or foes, any farther than they are either directly, or by legitimate inference supported by the word of God. This I think is the case with proselyte baptism. In addition to the indications which I gave of the existence of this practice in the days of our Saviour, and which are alluded to above; let us apply the ideas of your "learned Jewish Rabbi," to a passage which you allow applies to Christian baptism; and which I must confess, I think cannot be properly explained without them. That is, John iii. 3, 13. You seldom had a more stupid pupil in spiritual things than Nicodemus, to whom our blessed Lord taught the necessity of being "born of water and of the Spirit, or he could not enter into the kingdom of God." (v. 5.) Our Lord you know, when he had a sincere pupil, was either in the habit of adopting a phraseology with which his pupil was acquainted, or of explaining that which he adopted: and this fact when taken in connection with his conduct to Nicodemus, will lead us to conclude

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that he knew something of being "born of water." Of being "born of the Spirit," he was entirely ignorant, and his condescending instructor explained it, by the most familiar figures. But of being "born of water," he does not say a word by way of explanation. The inference certainly is, that his pupil either knew something of being "born of water," or our Lord left him ignorant notwithstanding his desire of instruction. Of these alternatives you may take your choice. The reason is found in Rabbinical learning. Maimonides informs us, that: "If any one become a proselyte, he is like a child newly born." See Wetstein and Lightfoot, as quoted by Dr. Jarvis in his "Convention Sermon" on this text, Note B, where a number of similar quotations may be found.

By "the kingdom of God" the Jews understood both the church on earth, and the church triumphant above; as you may see by a number of passages of the Bible; and our Lord in this conversation condescended to the capacity of his pupil, as far as he could comprehend him: and when, in consequence of the spirituality of his subject, he became obscure; he kindly explained his meaning. The passage is as though he had said; "Ye must not only be born into the visible kingdom, or the church, by water baptism, as the proselytes are, but ye must also be born of the spirit of God, or you cannot enter into his kingdom above." This view of the subject, has in my opinion, been too much neglected; and this neglect has led both Pædobaptists and Antipædobaptists to suppose Baptism as essential to salvation as "the new birth:" an idea which is unavoidable, if we consider with yourself that our Lord here alludes to Baptism, and do not consider the phrase "the kingdom of God"—as having an allusion to the church on earth, as well as to that above. But considering it in this twofold sense, all is consistent, and baptism is made essential "to an authorized entrance into" the one, and "the new birth" by the Spirit, necessary to a qualification for the other: and it perfectly accords with Matt. xvi. 16. This exposition takes for granted, however, that Nicodemus and our blessed Lord knew, as your "learned Jewish Rabbi" has informed us, that baptism was to proselytes an ordinance of initiation into the church of God; and that when they were baptized they were said to be "born again." This use of proselyte baptism, in commenting on this text, might be supported by the authority of a cloud of the most eminent commentators that ever wrote.

Hitherto I have proceeded upon the ground, that there is no foundation for proselyte baptism in the Old Testament. But it is no more than justice to the Rabbins to say, that they attempt to establish it in the very way in which you attempt to destroy it. You quote Exod. xii. 49, "One law shall be to him that is home-born and to the stranger:" and because baptism was not enjoined on "the home-born," you conclude, it could not be enjoined on "the stranger." This however was before the giving of the law; and you will not deny, that what was commanded at the giving of the law, as binding on "the home-born," would be so on "the stranger" also. "The Jewish expositors of the law," says

Dr. Jarvis, "assert, as with one mouth, that the whole congregation of Israel were baptized just before the law was given on Mount Sinai. This they consider as commanded by God, in Exodus xix. "And the Lord said unto Moses, Go unto the people and sanctify them to-day and to-morrow, and let them wash their clothes. Sanctify them: Hebrew *kiddashtem*, LXX. *kai agnison autous*, purify them. Compare Lev. xiv. 8. 9. xvii. 6, &c. Numb. viii. 7. 2. Kings, v. 14. The sanctification or purification here, and wherever else it is used in connexion with the washing of their clothes, is invariably understood by the Jews, as denoting the baptism or washing of their bodies. From Exod. xix. 10, connected with Numb. xv. 15. they inferred the necessity of baptizing proselytes"—"By three things," says Maimonides, "did Israel enter into covenant: by circumcision, and baptism, and sacrifice. Circumcision was in Egypt; as it is written; No uncircumcised person shall eat thereof, &c. (Exod. xix. 10.) Baptism was in the wilderness just before the giving of the law; as it is written; Sanctify them to-day and to-morrow, &c. (Exod. xix. 10.) and sacrifice; as it is said; And he sent young men of the sons of Israel, which offered burnt offerings, &c. (Exod. xxiv. 5.) And so in all ages, when a Gentile is willing to enter into covenant, and gather himself under the wings of the majesty of God, and take upon himself the yoke of the law, he must be circumcised, and baptized, and bring a sacrifice: or if a woman be baptized and bring a sacrifice." (See Jarvis' Ser. Note B) You inform us, (p. 4. "That the Jews had diverse immersions or baptisms enjoined on them by the law of Moses, in cases of ceremonial uncleanness, is evident." Without attempting to convince you here, how much you oppose "the law of Moses" by wishing to make it appear that all these "baptisms" were "immersions;" allow me to ask, as this was the case, if you think it either probable or possible that they would admit the heathen, whom of all others they considered as "unclean," (Acts x. 11.) without baptism? And as you know "the little ones" were called to enter into covenant, and that those of "the stranger," as well as of "the home-born," (Deut. xxix. 10, &c.) do you think "the little ones" would not be baptized as well as the parents? The Bible is in my opinion far more worthy of your regard than either Philo, or Josephus, or any other "human authority." I think we have, even by your own account, arrived at scriptural evidence of the existence of proselyte baptism: and as infants were considered as "common and unclean" as their parents, they would no doubt be baptized also, when admitted into the Jewish church and covenant. In this case it must have been baptism according to your ideas of that ceremony; for with Dr. Benson, whom you have quoted, "I must own I cannot see how infants could wash themselves." All things considered, I think we may conclude, with your learned friend above quoted, that though there was a difference as to the mode, "it is highly probable that a ceremony prevailed at the initiation of Proselytes into the Jewish church, which bore a striking resemblance to baptism; and which might lead our Saviour to adopt it." If you are to decide for us in this case

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proselyte baptism must have prevailed ; and that by the authority of " the law of Moses." That the heathen were ceremonially "unclean," no man can deny ; and you inform us, that, according to this law, "ceremonial uncleanness" was removed by "diverse baptisms."

I hope, Dear Sir, that these remarks and quotations will bring to your mind what appears for a moment to have escaped it, viz. that "The plain unlettered christian," if he be disposed, may "consult the Jewish Rabbins" without "learning Hebrew." All that is worth knowing, and indeed probably all that can be known, on this subject, has been brought within the reach of the plainest understanding by the labours and testimonies of those truly learned men, whose names, were I to mention them, would form a longer string than any of Mr. Judson's, all in favour of proselyte baptism. Instead of five, the number which you have advanced against it, I could probably give you fifty in its favour. You should remember also that they have not recourse to proselyte baptism from necessity, or as the only means by which they "can obtain satisfaction on a gospel ordinance ;" but only as collateral, corroborative evidence — Here you have also, "the God of Ekron" submitting himself to the God of Israel ; and thus keeping your poor Idolatrous opponent in countenance, and assisting him to put you to the blush, for asserting that my "first argument in favour of infant baptism is drawn from human authority." (p. 17.)

On this subject, as on many others, you make a very unsuccessful attempt to shew that your opponents are inconsistent : "It appears to me," you observe, "that in resorting to this argument, you give up the argument drawn from circumcision. If christian baptism be only a continuation of Jewish proselyte baptism, it cannot be a substitute for circumcision : therefore, one or the other of these arguments must be given up." But why may not both arguments be good, if proselyte baptism be continued by the same authority which abolished circumcision ? If Christ had not continued the one, it would have fallen into disuse with the other. But he continued it, and as he has "all power both in heaven and on earth," he could give it what place he thought proper : and as Dr. Lightfoot observes ; "It is worthy of observation, that our Saviour rejected circumcision, and retained the appendix baptism : and when all the Gentiles were now to be introduced into the true religion, he preferred this proselytical introductory (pardon the expression) into the sacrament of entrance into the gospel." This being the place which circumcision had in the Jewish church before "the kingdom of God was taken from" the Jews, and given to the Gentiles, it both "can be" and is "a substitute for circumcision." — From this subject, I drew the following inference in my former Letters : "As therefore, baptism appears to have been adopted by our Lord from the Jewish church, without any restriction as to the subjects, in his command to his disciples, Matt. 28. 18. we infer, that infants are proper subjects for christian baptism." If the above proofs are considered satisfactory, and I cannot conceive how you can deny that they are, I am not denied

this inference even by yourself. For you observe; "If it could be made appear that the Jews did practise baptism in the case of proselytes from the time of Moses, and that they baptized infants as well as adults, there would be some force in your inference; for we should then conclude, they had a divine command for it, though not recorded."—The testimonies of your "learned Jewish Rabbi" have certainly been confirmed by "the law of Moses," as explained by yourself, and by plain indications from the New Testament, and by the most learned of the Antipedobaptists; and I think you must allow, that there is a "force in my inference," which, if it be of any use, should be decisive of the dispute. This is evident from the following quotation from an author you have called "the celebrated Whitins:" which, as it contains additional proof of the identity of christian and proselyte baptism, I make no apology for introducing here: "After the wound of circumcision was perfectly healed, he (the proselyte) was led to baptism; which was not performed, but in the presence of triumvirs, three men, who were the disciples of the wise, who could exercise judgments: that is, Israelites of the purest blood. It was their business not only to take care that every thing was duly performed, and to testify concerning this due performance, according to the practice of their ancestors; but further, to instruct the person to be baptized, and already placed in the water, concerning some more, and some less, important precepts of the law. Such triumvirs are generally in scripture called Elohims. Christ in like manner declares, that, in the baptism of the New Testament, the Elohims are present, Matth. xxviii. 19. who are called the three witnesses in heaven, I. John, v. 7.—But we are especially to observe, that even little children were baptized generally at the same time with their parents. For thus it is said in Talmud Babylon. tit. Erub. fol. II. c. I. "They baptize a little young proselyte, in consequence of the mind of the sanhedrim." (Whitins' Econ. Cov. B. iv. c. xvi.) How could it be otherwise, when, according to "the law of Moses," the children, with the parents, were both circumcised and admitted into the church: and prior to this time, they were alike considered common and unclean!"

Had I been disposed to doubt your desire to produce a change in my sentiments, and "bring me over to your side," your method of proceeding would undoubtedly have removed the last and least remains of scepticism. Like a genuine casuist, when you think I am innocent, you anxiously assume the office of "a comforter:" and when you suppose me asleep in my sins, you are equally solicitous to disturb my repose. In the capacity of a "son of thunder," you address me "on the apostolick commission" in the following words: "This commission is what every gospel minister professes to act under; and I think every one who practises infant baptism, should seriously enquire—by what authority do I apply this gospel ordinance to those who are incapable of professing faith in the Saviour?" (p 7.) And do you think that I have hitherto "practised infant baptism" without "seriously enquiring by what

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authority" I was proceeding? or do you not rather think, with many of your brethren, that I can neither shew why nor wherefore? I have for some time been "seriously enquiring" on this and other subjects connected with my important undertaking: and in proportion to the extent of my enquiries, I inherit peace of mind: and on no subject do I possess it in a greater degree, than on that on which you suppose I ought to be the most discontented. However you disapprove of the result of my enquiries, you ought not to doubt their "seriousness." "Charity, you know, even hopeth all things."

On the commission of our blessed Lord, as on other subjects, we are unfortunately at issue: and though you have not, as on several other subjects, characterized my enquiries on this, you oppose them by what you call "the language of common sense." This language makes the commission of our Saviour threefold; and it is certainly sanctioned by an authority, from which I should not dissent, without what I consider substantial reasons. Dr. Campbell says, "There are manifestly three things which our blessed Lord here distinctly enjoins his apostles to execute, viz. to convert them to the faith, to initiate the converts into the church by baptism, and to instruct the baptized, in all the duties of the christian life. Had there been "three things distinctly enjoined," I must however, be allowed to suppose the text would have read; "Go and convert, and baptize, and teach," &c. But instead of this, following the Doctor's own translation it reads: "Go, therefore, convert* all nations, baptizing them and teaching them." In the two latter cases the present participle is used; and of course, is explanatory of the duty enjoined in the verb "convert:" and it is according to both the grammatical construction of sentences, and the analogy of language, to understand the words in this sense. Is it customary to inculcate "distinct duties" by the use of participles? "The present participle, says Murray, signifies imperfect action, or action begun and not ended;" and Jones in his Greek Grammar observes; "The participle denotes a power or habit in action." Thus the use of participles in the command in question signifies that "the power or habit of teaching and baptizing was to be in action" at the time that the disciples were converting the nations; or in other words, they were to "Go, and convert them by baptizing them, and teaching them to observe all things, whatsoever" Christ had "commanded them. Had our Lord commanded merely to "Go, and disciple," or "convert" the nations, a question would have occurred;—"how was this to be done under the present dispensation?" This question our Lord anticipates, by informing them that it was to be accomplished by "baptizing them, and teaching them," &c. A man cannot be converted in the proper sense of the word, until he has repented of his sins: "Repent and be converted that your sins may be blotted

* Can either Mr. Judson or yourself inform us, why Dr. C. rendered the original word *matheteusate*, convert?

ent." (Acts iii. 19.) But repentance implies a knowledge of the sins of the heart and life: and this certainly implies that the convert has been taught, not only "the fundamental principles of the gospel concerning which it is said, "he that believeth shall be saved," but "all things whatsoever Christ has commanded;" and especially, when we consider that the commission has respect to the heathen who knew very little, if any more concerning gospel morality, than they did respecting the doctrines of the gospel. Conversion, in reference to these also, implied baptism. It denoted that complete change which took place in them, when, from being the worshippers of idols, they became the public professors of the religion of the true God. (I Thess. i. 5, 10.) This is what the evangelical prophet means, when he addresses the ancient church in the following language: "And the Gentiles shall come to thy light, and kings to the brightness of thy rising. Then thou shalt see and flow together; and thine heart shall fear, and be enlarged; because the abundance of the sea shall be converted unto thee." (Isa. lx. 3 and 6.) As this is "the language" of scripture, I hope you will consider it also that of "common sense." It proves, however, that the Gentiles were not converted, until they "were added to the church;" and this could not be without baptism; and of course, though there are "three things" "manifestly" "enjoined" in the text, they are enjoined only as cause and effect, that is: baptizing and teaching as the means of conversion. In order to keep Dr. Campbell's comment in countenance, you have, in conformity with our translation, and in opposition to that of Dr. C. with as much confidence as though you had been quoting a passage from the Bible, given us a comment of your own; and divided the "teaching" into two parts; that which was to be "believed," in order to "be saved," and "that further instruction in righteousness, which the young convert would need, that he might grow in grace, and the further knowledge of the Saviour." (p. 6.) I think, however, that I have already proved that it consists in their teaching, not as you suppose, a part before, and a part after their conversion, but "All things whatsoever Christ had commanded," (that is, certainly, both the doctrines and duties of christianity) before their conversion and in order to it. According to your comment, they were to teach the nations something, one would be led to suppose, which Christ had not "commanded" them. This was to be the means of their conversion; and their "teaching them all things whatsoever" Christ had "commanded" them was to be the means of "their growth in grace," &c. If our translation be not tautological; if the duties be three distinct duties, as Dr. Campbell has maintained; and two of these to teaching, as you have asserted, one to be performed before conversion, and the other after it, the apostles did not obey the commands of our Lord, in reference to either teaching or baptizing, until after they had converted or disciplined the nations: and then, of course, these were not done in order to their conversion, but to "their growth in grace." That they would need this "teaching," there cannot be the least doubt; but our

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Lord is here speaking of that which was essential to their conversion. What this was St. Luke informs us, chap. xxiv. 47; "That repentance and remission of sins should be preached in Christ's name among all nations, beginning at Jerusalem;" a command, which was punctually regarded as soon as the apostles opened their commission. See Acts chap. ii. This is "the gospel" which was to be "preached to every creature," and of which St. Mark says; "He that believeth and is baptized shall be saved; but he that believeth not shall be damned;" (ch. xvi. 16.) without saying a single word about that further instruction, of which you speak, and which the words of St. Matthew, (and especially when collated with those of Mark and Luke,) can never be made to support. Mr. Judson's translation is, "Go ye, therefore, and teach (or rather disciple) all nations." The word which in our translation is rendered "teach" comes from the noun *mathetes* "a scholar;" and this, from *matheo*, "to learn;" and when it "governs an accusative," as in the passages, you have quoted, it signifies "to make a disciple." See Parkhurst, under the word *mathetes*. Thus you must discover, that instead of the original word being significant of the act of teaching, which is the sense for which you contend it is indicative of learning, it is the effect of teaching. This our translators themselves have acknowledged; for in the Margin they say: "Or make disciples, or christians of all nations;" and this the very passages which you have advanced to evince the contrary, incontrovertibly prove. Paul and Barnabas by "Preaching the gospel in the city" of Antioch, "made many disciples," or converted many to the faith. See Acts xiv. 21 and Margin. The word *grammateus*, translated Scribe, Matt. xiii. 52 is used by "The LXX for a man of learning; particularly for one skilled in the Mosaic law: and in this sense, it is most commonly used in the N T." (Parkhurst:) and, as well as the word *matheteutheis*, it alludes to the effects which our Lord knew had followed his instructing his disciples. He asks them (v. 51.) "Have ye understood all these things? They say unto him, Yea Lord. Then said he unto them. Therefore every scribe which is instructed unto (the knowledge of) the kingdom of Heaven is like a man that is an householder, who bringeth forth out of his treasure things new and old, (to feed his family; for, so must you produce from Moses and the Prophets, and from the doctrines belonging to this heavenly kingdom, what you see useful to feed God's family and household.)" (Whitby's Paraphrase.) If the original word signify "to teach," can you tell me why our Lord did not make use of the same word in the last clause which he used in the first? When he means to teach, he uses the word *diakontes*: which, by its derivation, evidently signifies "to teach." See Parkhurst. When he means to "disciple," he uses *matheteusate*: which, as it comes from a word which signifies "to learn," evidently alludes to the effects of teaching: and thus, in opposition to all your confident appeals to "judicious and candid persons," and to learned commentators, contradicts the common translation, supports the marginal reading, and shews that I have rendered the passage correctly in the above remarks: "Go,

therefore, and disciple all nations, (by baptizing them, and) teaching them to observe all things whatsoever I have commanded you." This sense of the passage accomplishes all I originally designed. It destroys that often repeated argument, which has been drawn from the mere order of the words: "Go, teach, baptizing, and teaching:" and it proves that this translation is as much at variance with our Saviour's design, as it is with "common sense." It is, as Mr. Wesley has denominated it, "vain tautology; senseless repetition." I presume I may also say, in your own words, "It is the language of common sense, and will immediately strike every candid person as the true meaning of the passage; and it forever forbids" that playing with words so often repeated by your community, and which you have undertaken to defend, by pleading for that translation on which it is founded. It also gives us the advantage of a similar argument were we disposed to use it; because here baptizing is mentioned before teaching, and that by the authority of that translation on which you have built the whole of your schemes "Go, therefore, and convert all nations, baptizing them and teaching them." And I can with as great safety depend on his translation, as on any that I have seen. For by translating the original "convert," he has overturned the received translation, and your arguments in its favour: and by retaining the participles, he has, in my opinion, destroyed his own comment, and made baptizing and teaching the authorized means of converting the nations.

I have now removed the cause of complaint, by informing you what I understand by discipling the nations; and have shewn you, that the inconsistencies with which you have indirectly charged me, are nothing more than so many ideal existences, which your own fertile genius has created; I suppose for the sole pleasure of seeing them destroyed. When I do not tell you what I mean, as you confess was the case on discipling the nations, (p. 7.) you will oblige me by exercising a little patience; and I will here promise you, as much as possible to avoid "vain tautology, and senseless repetition."

As I have acknowledged teaching to be necessary to the conversion of the nations, I shall no doubt be charged with having deflected my own design: and you will, with your usual confidence, assert that this forever forbids the baptism of all persons, old or young, who are not converted, disciplined, or taught." (p. 7.) I must here be allowed to say, his command does not "forbid" any thing; it only commands, and the command is not negative, but positive. Our Lord did not say that the disciples were not to baptize those who are not converted, disciplined or taught, but that they were to "disciple" or "convert" by "baptizing and teaching:" and whether infants can be disciplined by adults being taught, is not to be gathered from any negative arguments which can be drawn from a positive command, but from the usages of the church, the word of God, and the signification of the words used in the commission. This enquiry, therefore, is inseparably connected with infant church membership:

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and if the apostles knew that this was to be continued, (and I think it has been proved, and it will be more fully proved that they did) we cannot be at a loss to know what construction they would put on the commission of our blessed Lord. The church-membership of infants had at this time existed for nearly 2000 years: it had never been abrogated; but on the contrary, expressly taught by our Lord: (as I will undertake to prove before I conclude) Our Lord and his apostles had been members of the church of God in infancy; and the Jews had always admitted the infant children of proselytes to church membership: and if proselyte baptism existed, and of this I think, with Dr Doddridge, there ought not to be a doubt, they had baptized them also, and denominated them proselytes, as well as their parents: and, as Dr. Hall observes, "Putting the case, that it was customary to baptize infants, and call them Proselytes, and they were usually said to be made Proselytes (which is much the same word as disciples) our Saviour's command in these words—"Go disciple, or make disciples of all nations, baptizing them—would seem to include the infants as well as others. For a man is to take words in that sense, in which they were current at the place and time in which they were spoken. So that it would in that case, seem to me necessary that our Saviour, if he meant they should, in baptizing the nations, not baptize infants, as had been usually done, should have said so." On the supposition that infant proselyte baptism existed, you have already allowed that "there would be some force in this argument." "Suppose our Saviour had bid the apostles, Go disciple all the nations, and [instead of baptizing, had said] *circumcise* them; must they not have circumcised the infants of the nations, as well as the grown men, though there had been no mention of infants in the commission? Then what is the reason that in case circumcision had been appointed to the Gentile nations, it must of course have been given to infants?" You must certainly, with Dr. W. reply; "Because the apostles knew of themselves, that circumcision was usually given to infants.—Draw the same consequence from what the apostles must know of baptism given to infants." See Wall's "Conference," p. p. 23, 24. These considerations combined, I think will make it appear that instead of this commission "forbidding," it would be understood as commanding infant baptism. The following quotation from Edward's "Candid Reasons" will shew that this is not "forbidden" by the words used in the commission.

"It is to be observed, that our Lord uses a term, which will apply to an infant as well as to an adult; for the word *matheetes*, a scholar, of which the word used by our Lord is the theme, does not necessarily intend previous learning, but only learning in design. We call those scholars, who have done learning; and so we do those who are now at their studies; and so likewise those who have not yet begun to learn, provided they are entered for that purpose; so that the idea of learning does not necessarily annex itself to the term *matheetes*, scholar, any further than to denote a person who is entered into a school with a view to learn.—" But here it may be asked, what proprie,

ty can there be, in calling a person a disciple or scholar, who is yet incapable of learning? I reply, he is so called, because he is entered with that design. e. g. Numbers iii. 28. "In the number of all the males, from a month old and upwards, were eight thousand six hundred, keeping the charge of the sanctuary." Can any body tell me how a child of six weeks old could be a keeper of the charge of the sanctuary? Certainly he could no otherwise be called a keeper, but as one designed and appointed to that service. With just the same propriety, an infant, who by circumcision or baptism, was or is publicly entered into a religious school, may be called a disciple in a religious sense. And it is a very general opinion, that infants are actually so called in Acts xv. 10. "Why tempt ye God to put a yoke on the neck of the disciples?" That infants are so called, will appear plain, if we ask, on whose neck was this yoke to have come? Every one knows, who knows the manner of Moses, respecting circumcision, that it would have come on adults, but chiefly on infants; and then it is evident, that those infants were called disciples. But whether this be so or not, the word made use of by our Lord will agree to infants as well as adults. "The apostles are to make disciples—that is all *mattheusate* imports. But still the question, is, how are they to make them? I answer, by teaching; for neither adult nor infant can be made a disciple without. And herein the Baptists are very right, and I agree with them that adults and infants must be made disciples by teaching, or they will not be so at all. But then how can an infant be made a disciple by teaching? I reply not directly; that is, the parents being won over by teaching to embrace the truth, they present their infants to the christian school to be trained up in the same truth; and thus they become disciples. e. g. Joel is to sanctify a fast, and call a solemn assembly: to gather the people, elders, children, and those that suck the breasts. But how is he to assemble them? He is to blow a trumpet in Zion. But what does a sucking child know about the sound of a trumpet? I answer, he knows nothing at all about it. How then are sucking children to be brought together by the sound of a trumpet, seeing they know nothing of the trumpet or its sound? I reply, in the same way as infants are made disciples by teaching. But how is that? Every one knows how it is, who knows any thing; and thus I have already explained. If the trumpet had not been sounded, the sucklings would not have been collected, and if men were not taught, infants would not become disciples: so then infants as well as men are made disciples by teaching, as elders and sucking children are brought to the fast by the sound of a trumpet." (p. p. 171, 172.)

A few bold assertions, and a list of great names from Mr. Judson's sermon, enable you to dismiss "the words of Peter on the day of Pentecost" with great brevity. You inform us that "The promise" alluded to by Peter, is that "of pouring out of the Holy Spirit in his extraordinary influences and miraculous operations."—Then the desire of Moses is more than fulfilled: for not only are "all the Lord's people prophets," but they can all work mi-

racles; for spirit upon ly speaking until the e only to the spirit, is in the anxious in their he 37.) Were tongues? of these ques sion of sins is unto you gift of the I dinary influ he promised in each cas necessities dividuals, value. His declaration the "extra promises th "repent an sins," certai which they of mind, an the day of first christi Spirit when in which th they posses influences a have equal which were they had th proof of th among the soul," "we the question ing to "pre of the Spir were what

racles ; for the Lord says by the mouth of Joel ; " And I will pour out of my spirit upon all flesh." (Joel. ii. 28.) St. Peter (and I think Joel also) is certainly speaking of what was to take place, not only on the day of Pentecost but until the end of time under the gospel dispensation : and that it alludes not only to the " extraordinary influences," but to the ordinary operations of the Spirit, is incontrovertibly proved by his applying " the promise " to the case of the anxious Jews. After what did they enquire when, after being " pricked in their hearts," they cried " Men and brethren what shall we do ? " (Acts ii. 37.) Were they anxious to " prophecy," to work miracles, and speak with tongues ? or did they cry " for the remission of their sins ? " Let Peter answer these questions ; " Repent and be baptized every one of you—for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you and your children," &c. Now if all that St. Peter intended by the gift of the Holy Ghost to their children, as you suppose, were the " extraordinary influences and miraculous operations " of the Spirit, these were all that he promised to the distressed and anxious parents ; for the promise is the same in each case, and is made to them and their children alike, of course, as their necessities required. If these were all he promised to those distressed individuals, I presume St. Peter was a miserable comforter—a physician of no value. His promise, however, must have related to their necessities ; and his declaration to their enquiries. And these certainly draw our attention from the " extraordinary," and fix it upon the ordinary influences of the Spirit. He promises that they should " receive the gift of the Holy Ghost " if they would " repent and be baptized—in the name of Jesus Christ for the remission of sins," certainly not to enable them to " prophecy," but to apply the blessing which they sought to their consciences, to remove their guilt and anguish of mind, and give them " peace and joy in believing," and to " seal them unto the day of redemption." Those persons you know, Dear Sir, composed the first christian church. That they had not the ordinary influences of the Spirit when they cried " Men and brethren what shall we do, in the sense in which they possessed them afterwards, you have abundant proof ; for what they possessed, Peter of course would not promise. That they had these influences after their repentance and baptism, according to his promise, you have equal proof in their holy joy, and all the other " fruits of the Spirit ; which were " goodness and righteousness and truth." (see v. 41, &c.) That they had the extraordinary influences you have no proof : indeed you have proof of the contrary ; for the " many signs and wonders " which were done among the people, and in consequence of which, " fear came upon every soul," " were done by the apostles." (v. 43.) Whether we consider, therefore, the question proposed, the answer returned, or the blessings inherited according to " promise," our attention is irresistably fixed on the ordinary operations of the Spirit. These are proofs with which I am perfectly satisfied, that these were what St. Peter promised ; and if, as you suppose, his promise consisted

of a repetition of Joel's prophecy, Joel must have prophesied of something more than the mere "extraordinary influences and miraculous operations" of the Spirit, "so that they might prophecy."

Having limited the blessings of the gospel, it was to be expected that you would limit the subjects also. You observe: "The persons upon whom he was to be poured out were them, and their sons and daughters, and those who were afar off, viz. the Jews scattered in foreign countries,—the Jews who were afar off, and their children, even as many of them as God should call by his grace." I should have felt at least gratified if you had furnished us with one proof that the calling here alluded only to "as many" of the Jews "as God should call by his grace." That this is the case, is a mere gratuitous assumption, destitute of the shadow of a proof; and, as I hope to prove, opposed to the evident design of every passage which relates to this day's proceedings; and especially to the design of St. Peter. Dick, in his "Lectures," has the following passage, which I suppose will probably command as much attention as the assertion which you have here advanced: "The Jews were plainly given to understand, that the new dispensation, in which they were required to acquiesce, was of an enlarged and liberal nature. Its ample treasury of grace was opened to enrich them and their families; and it is suggested, that the Gentiles, although they were now 'afar off,' should be admitted to a share, when, in his own good time, the Lord their God should call them." (p. 51.) This was evidently the impression which the address of St. Peter was intended to convey. But your ideas contract this dispensation. All the Jews, both adults and infants, had always been included in God's church, and the covenant which he made with Abraham; and had of course access to the blessings of each; but you make St. Peter to inform them on the day of pentecost, that none were to be benefited by the new dispensation, but a certain elect number of adults even of their own nation, whom God should call by his grace; and that their children were entirely cast off, except a few adults who should be "called by God's grace, and be enabled to prophecy. You then exclaim; "But what has this to do with infant baptism? Nothing at all. We do not read of God's calling infants by his grace, and enabling them to prophecy." (p. 8.) So according to your ideas, all that Peter saw under the present dispensation, even when filled with that Spirit which was promised to "lead" the apostles "into all truth," were, the anxious Jews enabled to "prophecy," with their "sons and daughters," a few elect Jews called by God's grace, and enabled to prophecy, and a few of their favourite adult children inheriting the same blessings. Let us hear Dr. Doddridge, on this part of the passage, as you have mentioned his name in connexion with this text: "For the promise of the Spirit is made, as you see in the fore cited passage from Joel, (ver. 17, 18.) to you, and to your children, whom God is ready to admit to the same privilege with you; and not only so; but it extends

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to the remotest nations, to all that are afar off, as well as them that are near, even to as many as the Lord our God shall call by the preaching of his gospel; which shall be propagated to the ends of the earth." Dr. Hammond's paraphrase is similar to this.--You tell us that "It does not appear that the apostles yet understood that the Gentiles were to be called." (p. 7.) But why not? Is there any thing so equivocal or obscure in our Lord's commission, (Luke xiv. 47.) that they could not understand it? He first "Opened their understandings that they might understand the scriptures," and (then) said unto them, "Thus it behoved Christ to suffer, and to rise from the dead the third day: And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem." The commission in St. Mark's Gospel is; Go ye into all the world and preach the gospel to every creature" (ch. xvi. 15.) This is language which placed it past the possibility of the apostles being ignorant of the calling of the Gentiles; and it is language which must have directed their minds to something a little more liberal than a few elect Jews being "called by God's grace," and enabled to "prophecy;" it must have directed them rather to the great end for which the Spirit was now given, and for which it had enabled them to speak with tongues, viz. to assist them in calling mankind by the preaching of the word. They had now begun to preach the gospel in Jerusalem, in obedience to the command of Christ: and had their memories been no better than your's or mine, an association of ideas would have prevented the possibility of the other part of the words of our Lord escaping their observation. But this was far from being the case. They were "filled with the Holy Ghost" which was promised to "Bring all things to their remembrance whatsoever Christ had said unto them;" (John, xiv. 15) and was also to "Guide them into all truth:" (ch. xvi. 13) so they could neither be ignorant of any of the "sayings" of Christ, nor yet of their meaning. For this spirit he had commanded them to wait at Jerusalem; and had told them that it was to empower them to call "every creature" by the preaching of the word: "Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost parts of the earth" (Acts, i, 8.) This passage particularly specifies all whom the apostles (they being Jews) had usually looked upon as "common or unclean;" and it manifests an anxiety on the part of our Lord to remove all ideas of restrictions; which could not be lost upon the apostles, unless they were the most stupid of all mortals; and especially after they were filled with the Holy Ghost. I will trouble you with another passage, which will prove that God had designs of mercy not only towards a few, but towards all the Jews on condition of repentance and reformation; and by a reference to it, and the history of which it is a part, you will discover that it is strictly parallel with the one under consideration; and also, that it proves that St. Peter "understood that the Gentiles" were to be called. Exhorting the Jews to repentance on another

occasion, he observes ; " Unto you first," (which certainly implies that he knew that Jesus was afterwards to be preached to the Gentiles) " God having raised up his son Jesus, sent him to bless you, in turning away every one of you from your iniquities," (ch. iiii. 26) The doubt which was decided in the vision of Peter, (ch. x.) which I suppose led you to say that " it does not appear that the apostles yet understood that the Gentiles were to be called ;" could not be whether they were to preach the gospel to the Gentiles. Of this, they could not be, nor were they ignorant. " It is worthy of remark, that the only scruple which Peter said was removed from his mind by this vision, was that of " keeping company with those of another nation ;" which was in perfect unison with the nature of the vision (See verses 11, 16, and 28, 29) The same charge was brought against him by the circumcision, without a single word on the subject of his having done wrong in preaching the gospel to the Gentiles : " Thou wentest in to men uncircumcised, and didst eat with them." (ch. xi. 3.) It was not ignorance, therefore, but prejudice which was removed by this vision. This prejudice was common to all the Jews; existed a long time after this ; and caused Peter, after this, with other Jews, to " dissemble ;" and Paul to withstand him to his face, because he was to be blamed." (Gal. ii. 11, 13.)

It should not be forgotten, that this was the opening of a new dispensation of the covenant of grace, the peculiar glory of which was that the Gentiles were to have an unlimited tender of its blessings. The glorious sound of salvation through Christ was under this dispensation to reach the ears of " every creature." And are we to suppose that it would differ so widely from the other dispensations of the same covenant, at the opening of which those who were particularly interested were so clearly specified, (Gen. xvii. Deut. v, &c.) as that the Gentiles would not be once mentioned when it was opened by those who " were all filled with the Holy Ghost ?" If they are not mentioned, however, in that passage on which you have given us what I consider a rather frigid comment, they are not mentioned at all ; and this I think amounts to a strong presumption, were we in possession of no other evidence, that your ideas are not correct. It is generally supposed that infinite wisdom made choice of the day of Pentecost, as a proper time to open this glorious dispensation, that the news might be carried into the different parts of the earth from which the people were collected ; that they might on their return become the harbingers of the gospel, and prepare the way of those who had to preach it ; and it is as generally supposed, that churches were actually planted in different countries by those who were converted on the day of Pentecost ; and especially at Rome : which Dr. Macknight supposes to be " one of the first planted Gentile churches" (ch. xv. 23, xi. 13) in the world ; and might have been planted by " those who heard Peter on the day of Pentecost ; and who were converted by him ; as among them strangers of Rome are mentioned. (Acts ii. 10, 41.)" See Macknight's, and Dr. A. Clarke's, prefaces to the epistle to the Romans

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It is equally remarkable and gratifying, that these suppositions are confirmed by the very places mentioned by the Evangelist in the Acts of the Apostles; being mentioned by Tertullian in his account of the spread of the gospel in those early times. See "Dr. Gillies' Historical Collections," as quoted in the Meth. Mag. for 1830, p. 69.) If the strangers collected from Europe, Asia and Africa at this time at Jerusalem, as some suppose owing to Daniel's seventy weeks having expired, and the Messiah being expected, (See Coke and Henry on the passage) were to be the harbingers of the gospel in their different countries, is it probable that they would be left ignorant of the design of God to send it to the heathen among whom they resided? Is it not much more probable that to let every one know that it was his duty to further the gospel, and to shew the Jews that they need not despair, for that the gospel under the new dispensation would be preached *even to the Gentiles*, St. Peter was led to make this declaration: "The promise is unto you and to your children, and to all that are afar off even as many as the Lord your God shall call"—"by the preaching of his gospel."—Again, when the apostle speaks of "the promise" "of the Holy Ghost," which was for the healing of the disease of the soul, is it the more probable that he would speak of the distance of the body from Jerusalem in consequence of their being scattered in foreign countries," as you suppose, or of the distance of the soul "from God" in consequence of sin? When the apostles are speaking of spiritual blessings under the gospel dispensation, they are not in the habit of limiting their operations by the distance of "the Jews" from Jerusalem; but of extending them to all mankind, who need them in consequence of their distance from God. When St. Paul congratulated the Ephesians, who had been "sealed with this Spirit of promise," he addresses them in the following language: "But now in Christ Jesus, ye who sometimes were far off are made nigh by the blood of Christ," (ch. ii. 13) and I must have some more powerful reason than your bare assertion will supply, for understanding the passage under consideration in any other sense. When the apostles spoke of those who were "afar off" as distinguished from the Jews, which is the case with Peter on the day of pentecost, (for he had already addressed the Jews) they mean those who were "Aliens from the commonwealth of Israel, and strangers to the covenant of promise," before the coming of Christ; and who could claim an interest therein as of favour only; but who, when Christ had "broken down the middle wall of partition between" them and the Jews, were now "made nigh by the blood of Christ," (Eph. ii. 12, 13.) and could claim an interest therein as of right.

Let us now suppose what is not true, viz. that all those great men whose names you have given us, had given up this passage under the influence of those ideas which you entertain of it, to what would this amount; seeing that when it is properly understood, it furnishes so powerful an argument in favour of infant baptism, as Dr. Doddridge confesses? Because he supposed the

"sanctifying influences of the Spirit must have been received, to prepare them for entering into the church by baptism," he supposed that "the promise" was that of the extraordinary influences of the Spirit. Will you believe that these influences had been given before repentance? St. Peter exhorted the Jews to "repent and be baptized for the remission of sins;" which proves that these influences had not been given; and St. Peter's "promise," as we have seen, referred to these influences; and therefore we have to take up the other of Dr. Doddridge's comments: (for he has given us two)—"But, if the promise be interpreted as referring to a remoter clause, the forgiveness of their sins, this whole verse must be taken in a greater latitude, as referring to the encouragement which all future converts, and their children, had to expect the benefits of the gospel: In which view, I think it would much favour *infant baptism*; as many writers on the subject have largely shown" (Fam. Expos. on Acts ii. 39) Whether Dr. Hammond has given up this passage in any other work, I cannot say, but he has not in either his paraphrase or his annotations on the verse: and as he has said nothing of children, either Jewish or christian, and says: "The surest way will be, not to define of either, (the ordinary or extraordinary influences of the Spirit,) as to exclude the other, but to comprehend both under this phrase." I cannot see any reason for his giving it up, and am certain that he could not give it up as you say: because, "we do not read of God's calling infants by his grace, and leading them to prophecy;" for he does not confine the promise as you have done, to these influences of the Spirit. I will now give you a reason for my scepticism on the subject of Mr. Judson's quotations, in a quotation from Whitins, who Mr. J. has led you to assert has given up this passage, and which quotation makes me, as I believe it would you in the same circumstances, sincerely wish that I could follow him closely through all his either real or pretended researches. I want many of the works, however, to which he refers.

"Peter supplies us," says this "celebrated" author, with another argument, Act ii. 38, 39—Where the apostle argues thus: They to whom the promise of grace was made, are to be baptized, we subsume; but the promise of grace was made not only to parents, but also to their children: it therefore follows, that not only parents, but also their children are to be baptized: both propositions are the apostle Peter's. Now the whole difficulty consists in this; Who are we here to understand by the children, who partake of the promise of grace; whether adults only actually called, who are making a profession of their faith, or also younger children and infants? The orthodox justly affirm the last; not only because mention simply is made of children, without distinction of age; but also because God expressly promised to Abraham, to be the God of his seed, which he applies to an infant eight days old. Gen. xvii. 7, 12. We add, that Christ permitted *little children* to come to him, laid his hands upon them, and declared, that of such was the kingdom of heaven, Matth. xvi. 13, 15. But whom Matthew calls *paidia*, little children, Luke

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(chap. xviii. 15.) calls *brephe*, infants; which word, according to Eustathius, properly signifies a new born child at the breast. Hence also Peter says, *et utigeneti brephe*, as new born babes, I Pet. ii. 2. And here it appears we are, by all means, to keep to the propriety of the terms, both in the noun *brephe*, and the verb, *prospherein*, when it is said, *prospherein de auto* to *brephe*, and they brought unto him also infants, they appear to have been carried in arms. It is therefore evident, that to infants also are made the promises of grace and salvation." (Econ. Cov. B. iv. cxvi.)—I leave you to divine what could lead Mr Judson to place Whitins among those who have given up this passage.

I have hitherto proceeded on the ground which you have assumed, viz. that "the promise" of Peter is that which he quoted from Joel to prove that the effusion of the Spirit, which the Jews attributed to "new wine," was in reality what had been prophesied of by Joel. He quoted that prophecy, not for the encouragement of the distressed Jews, but to disprove the aspersions of the unbelievers. And I am fully persuaded that this was not the promise to which he referred. This I think is evident from the proceedings of both prophets and apostles, when they wished to encourage either Jews or Gentiles. In these cases they did not refer to the promise by Joel, but to that of God to Abraham, when he established his covenant with him and his "seed after him in their generations, for an everlasting covenant, to be unto them a God;" and promised that in his "seed should all the nations of the earth be blessed." The Jews had no doubt been taught to look upon this, as emphatically "the promise." When the covenant was first made with Abraham, the father of the faithful, it was given. When this covenant was renewed under the observances of the Sinai law, this promise was repeated. (Deut. xxix. 12, 13.) Whenever any special promise was made, it was always considered as implied in this, and this was referred to as containing the sum total of of both temporal and spiritual blessings. (Exod. iii. 6, 15, 16; and vi. 7, 8.) When Zacharias prophesied of the coming of Christ, and the glory that should follow under the gospel dispensation, he quoted this promise as containing the promise of the whole (Luke i. 67, 75) and in this he was imitated by the apostles. They quote it as containing the promise of "remission of sins," (Acts iii. 25. 26.) "the promise of the Spirit through faith," (Gal. iii. 14.) and all necessary "strong consolation;" (Heb. vi. 13, 18.) and by our Saviour and St. Paul it is referred to, in confuting the Sadducees and unbelieving Jews, as containing the promise of eternal life (Matt. xxii. 31, 32. Acts xxvi. 6.) It is referred to by Paul as containing the promise of the resurrection of Christ, and its attendant blessings; (Acts xiii. 32, 41.) and is used in the emphatic sense for which I here contend. (Rom ix. 8, and Gal. iii. 20.) "The children of the promise are counted for the seed;"—"and heirs according to the promise." Let us now refer to what may be called St. Peter's use of this promise, when he wished to excite his countrymen to "repent" and seek the "remission of sins," as in the passage under consideration. This he did by saying; "Ye are the children of

the prophets, and of the covenant which God made with our fathers, saying unto Abraham, "and in thy seed shall all the nations of the earth be blessed." "Unto you first God, having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities." (Acts iii. 19, and 25, 26.) This promise is selected in preference to all others which the Old Testament contained; as is evident from verses 21-24; in which the apostle refers to all that had been said by all the prophets from Moses to the coming of Christ. The cases here are exactly parallel. The same speaker is exhorting to the same duties, for the same end, and is speaking to the same people; and had just referred to the prophets, and quoted from one of them; and yet he does not refer to the promise of Joel, or of any other prophet, but to that of God to Abraham: "And in thy seed shall all the nations of the earth be blessed" which is exactly parallel with, "The promise is unto you and your children, and all that are afar off." There was a propriety in this, of which we ought not to lose sight. First, in both cases the apostle had charged the Jews with "denying and delivering up to be crucified, the Prince of life and glory," who had been promised to them and their fathers by the prophets; and when they did this, they wished his blood to be on them and their children; and when conviction seized their minds, was it not natural for them to suppose that they had forfeited for both themselves and their children, all interest in the covenant made with Abraham, and in that promise which contained all they could need? And in this instance was it not certain that without an assurance that this was not the case, they would instead of exercising faith in him whom they had crucified, abandon themselves to despair? This was evidently the case with the distressed Jews on the day of Pentecost. And hence, as soon as conviction seized their minds that they had "by wicked hands crucified and slain," "the Holy and just one," of whom David prophesied they cried; "Men and brethren what shall we do?" an exclamation which indicates the depth of their concern and perplexity, and certainly a fear that they had forfeited their title to those blessings which God had covenanted to them and their children, as the seed of Abraham. In this state of mind what could be more proper than for Peter to address them in covenant language, and tell them, that if they complied with the requisitions of the covenant* under this new dispensation,

* "The prophet Daniel, speaking of the great reformation which should take place during those seven years, in the midst of which the Messiah should be cut off" says Mr. Pond, "has these remarkable words"—"He shall confirm the covenant with many, for one week" (ix. 27). The present covenant of the church the covenant with Abraham, during this prophetic week, or these seven years, he shall confirm—or according to the original Hebrew, make strong, or corroborate—with many. It appears from this prediction that it was the covenant with Abraham, which was confirmed with those multitudes, who were added to the disciples on the day of Pentecost, and in the first succeeding years of the gospel dispensation. The Messiah corroborated the covenant with Abraham, instead of destroying it." For further proofs of this, see the words of Mary, Luke i. 54, 55; and those of Zacharias, verses 70, 75.

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their sins should be remitted: "For the promise was (still) towards both them and their children," as it had ever been? In a similar way he encouraged those already alluded to, by a repetition of "the promise," and a reference to the covenant. That this promise was frequently referred to, as containing the promise of "the remission of sins," we have already seen. The promise from Joel, as quoted by Peter, was quoted only as applying to the extraordinary influences of the Spirit, and of course was inapplicable to their case, as it was not these, but the "remission of sins" that they wanted, and as St. Peter referred to the promise for the same purpose, as related in the very next chapter, I think there are indisputable proofs that the promise was that in which St. Paul tells us "the gospel was preached to Abraham." (Gal. iii. 8.) In one case, the promise is to "Abraham and his seed;" in the other it is to the children of Abraham "and their children," whether Jews or Gentiles, as has been proved; for as the apostle Paul observes; such as comply with the terms of the gospel are all "Abraham's seed, and heirs according to the promise." Secondly, this promise was covenant language. When the covenant was made with Abraham it was given. Whenever it was renewed, this promise was repeated; and why should the apostle depart from the practice of his predecessors, and contemporaries, by making use of any other language than that in which the covenant had always been propounded to the children of Abraham, and was so frequently repeated and referred to, both by himself and others, as containing all the blessings of the gospel? It is certainly the most reasonable as well as the most scriptural, to suppose, that at the opening of a new dispensation of "the gospel, which was preached to Abraham," the same promise would be referred to in which it was originally preached, that "the blessing of Abraham, might come on" both Jews and "Gentiles through Jesus Christ," by their "receiving the promise of the Spirit through faith." (Gal. iii. 14.) From this general view of the subject, we must now descend to that particular part which refers to the "children." I will here present you with a brief extract from Mr. Edwards' excellent comment on this text; and must lament that I cannot without enlarging by far too much, present you with the whole. See his *Candid Reasons*, p. p. 68,--79.

"That the phrase, 'To you and to your children,' intends adults and infants, — may be proved by considering,

"1. The resemblance between this promise, and that in Gen. xvii. 7. "To be a God unto thee, and unto thy seed after thee." The resemblance between these two lies in these two things; 1. Each stands connected with an ordinance, by which persons were to be admitted into church fellowship; the one by circumcision, the other by baptism. 2. Both agree in phraseology, the one is "to thee and to thy seed" the other is, "to you and your children." Now every one knows that the word seed means children: and that the word children means seed; and that they are precisely the same. From these two strongly resembling features, viz. their connexion with a similar ordinance, and the sameness of the

phraseology, I infer, that the subjects are the same. And as it is certain that parents and infants were intended by the one; it must be equally certain that both are intended by the other.

"2. The sense in which the speaker must have understood the sentence in question. The promise is, to you and to your children.

"In order to know this, we must consider who the speaker was, and from what source he received his religious knowledge. (And that he had a reference here to the promise of God to Abraham, as has been proved.) The Apostle, it is evident, was a Jew, and brought up in the Jewish church. He knew the practice of that church, with respect to those who were admitted to be its members. He knew, that he himself had been admitted in infancy, and that it was the ordinary practice of the church to admit infants to membership. And he likewise knew, that in this they acted on the authority of that place, where God promises to Abraham, "to be a God unto him, and to his seed." Now if the Apostle knew all this, in what sense could he understand the term children, as distinguished from their parents? I have said, that *tekna* children, and *sperma* seed, mean the same thing. And as the Apostle well knew that the term seed intended infants, though not mere infants only; and that infants were circumcised, and received into the church, as being the seed; what else could he understand by the term children, when mentioned with the parents? Those who will have the Apostle to mean, by the term children, adult posterity only, have this infelicity attending them, that they understand the term differently from all other men; and this absurdity, that they attribute to the apostle a sense of the word, which to him must have been the most unfamiliar and forced. And, therefore, that sense of the word for which they contend, is the most unlikely of all to be the true one; because it is utterly improbable that a person should use a word in that sense which to him and all the world besides, was altogether unfamiliar" (And especially as he has not added a word by way of explanation, to lead his hearers to any other sense than that in which they had all been in the habit of understanding it.)

"3. In what sense his hearers must have understood him when he said "The promise is unto you, and to your children."

"The context informs us, that many of St. Peter's hearers, as he himself was, were Jews. They had been accustomed for many hundred years to receive infants by circumcision—into the church; and this they did as before observed, because God had promised to be a God to Abraham, and to his seed. They had understood this promise, to mean parents and their infant offspring; and this idea had become familiar by the practice of many centuries. What then must have been their views, when one of their own community says to them, "The promise is unto you, and to your children?" If their practice of receiving infants was founded on a promise exactly similar, as it certainly was, how could they possibly understand him, but as meaning the same thing, since he

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himself used the same mode of speech? This must have been the case, unless we admit this absurdity, that they understand him in a sense to which they had never been accustomed." (And that without a word of explanation to lead them to a contrary idea) — Dr Doddridge having stated similar objections and comments to those which you have advanced, proceeds: "Though I should rather think it (the declaration of St. Peter) signifies, "to those among the Gentiles which shall be converted as well as to you." It is also to be considered, what interpretation a *Jew* would naturally put on these words."—That is the words on which Edwards was here commenting. See Dod. Lec. Prop. c. LIV. Arg. IV. Sec. 3.—Mr. E. further observes:

"Infants are placed in the same relation to baptism, as they were of old to circumcision.

"Let any one compare the two places together, viz. Gen. xvii. 7, 9, 10. and this now before us, and he will see that parents and children are united, in each promise, in the same way—there the promise is, "to thee and to thy seed, here it is, to you and your children;" that the promise, in each place is, connected with a religious ordinance: In Genesis it is connected with circumcision—in this text with baptism;—that, in both places, the ordinance is made to result from the promise—the one is set down as a reason for the other; Gen. xvii. 9. "Thou shalt keep my covenant therefore;" that is because God had given a promise. So here, "Repent, and let every one of you, of your's be, baptized, for (gar, because) the promise is to you and to your children." Infants, therefore, in this passage, are placed in the same relation to baptism as they were anciently to circumcision. This being so, I reason thus:

"When a positive institute is connected with a promise, all, who are contained in the promise, have a right to the institute; I think any one may be compelled to grant this, as it is certainly an undeniable truth; for if parents must therefore be circumcised, because they are included in the promise, they too must be circumcised. All this is evinced by the history of circumcision, and is indeed a self evident case; because if a promise give a right to an institute, the institute must belong to all who are interested in the promise. And, therefore, we may reason thus: if parents must be baptized because the promise belongs to them, then must their infants be baptized, because the promise is to them also. This mode of reasoning is the more certain, as it is confirmed, beyond all doubt, by the divine proceeding; for if you ask, Who were to be circumcised? The reply is, Those to whom the promise was made. If you ask again, To whom was the promise made? We answer to adults and infants. Again, if you ask, Who are to be baptized? the answer is, Those to whom the promise is made. But to whom is it made? The Apostle says, "To you and your children." Now what proof more direct can be made or desired for infant baptism?"—As Mr. Pirie in opposition to Mr. McLean, has observed: "If the promise being to the hearers be a reason for thus submitting to be baptized, it must also be a reason for baptizing the children, since the promise

is equally to both ; and this is made the foundation of Baptism. The Baptists would make Peter a weak reasoner indeed. According to them he says to his audience, " The promise is to you," therefore be ye baptized : the promise is also to your little ones," therefore let them not be baptized." Works. vol. 5. p. 66.

We should not forget that this, as you have allowed, is the language of encouragement. The promise being made to the children as well as the parents, is here assigned as a reason why the parents should repent of their sins, and be baptized, that is, why they should continue interested in the covenant made with Abraham under the new dispensation. Now had it been St. Peter's design to exclude the children who had had an interest in the former covenant, and a place in the church ; it would certainly have been sufficient for, and more consistent with his design to have said ; " Repent and be baptized every one of you in the name of Jesus Christ, for the promise is to you." Instead of this, however, he addresses them in covenant language, as I hope has been proved ; and by including the children, as the Almighty at first, and every one afterwards, had done, he shows that the same covenant continued ; and that their interest in it, as well as that of their children, was just the same as it had ever been. Thus encouraging them, he falls in with their known views and feelings, and anticipates all the objections which they might have raised, if he had merely confined his answer to themselves, which would have been a constant and probably an insuperable objection to their receiving the gospel. In this he also proceeds, as the Almighty had ever proceeded in all his covenant dealings with mankind, viz. included the children with the parents. Allow me now to ask, did you and your brethren ever assign as a reason for adults to "repent and be baptized :"—"The promise is unto you and your children, and unto all that are afar off, even as many as the Lord our God shall call?" What could Peter possibly mean by this declaration, but that the covenant under the new dispensation offered its blessings to all its former subjects, and was also to be as freely offered to the Gentiles? I shall close this Letter with the following citation from the comment of Mr. Henry on this disputed passage :—

"Your children shall still have, as they have had, an interest in the covenant, and a title to the external seal of it. Come over to Christ to receive those inestimable benefits ; for the promise of the remission of sins, and the gift of the Holy Ghost is to you and your children. (ver. 39.) It is very express, Isaiah xlv. 3. "I will pour my spirit upon thy seed." And Isaiah lix. 21. "My spirit and my word shall not depart from thy seed, and thy seed's seed." When God took Abraham into covenant he said, "I will be a God to thee, and to thy seed," Gen. xvii. 7. and accordingly every Israelite had his son circumcised at eight days old : now it is proper for an Israelite, when he is by baptism to come into a new dispensation of this covenant, to ask, what must be done with my child?

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dren? must they be thrown out or taken in with me? Taken in, (saith Peter) by all means; for the promise, that great promise of God's being to you a God, is as much to you and to your children now as it ever was.—Though the promise is still extended to your children, as it has been, yet it is not, as it has been, confined to you and them, but the benefit of it is designed for *all that are afar off*, we may add *and their children*, for the blessing of Abraham comes upon the Gentiles, through Jesus Christ: Gal. iii. 14." That we "and our children" may largely partake of "the blessing" to which we are mercifully entitled "through Jesus Christ," is the sincere prayer of,

Dear Sir,

Your's very affectionately,

GEORGE JACKSON.

LETTER IV.

DEAR SIR,

"The promise" being to believers "and to their children," so naturally leads us to expect to meet with accounts of the baptism of households, that not to have found such circumstances mentioned in Scripture, would certainly have excited some degree of surprise, and might probably have given rise to scepticism on the subject of infant baptism, in many minds where it does not exist, and have increased its influence, where it so unhappily prevails. But what the foregoing observations so rationally lead us to expect, the proceedings of the apostles happily supply, and as the declarations of St. Peter, and the proceedings of St. Paul, so exactly correspond, and it was so much more reasonable to expect accounts of the baptism of households than of individual infants, seeing that the apostle had to baptize the parents as well as the children; I am led to conclude, that these accounts have a very favourable aspect on our proceedings. They also lead me to suppose, that the brief histories of baptisms in the Bible, are so far from being defective, on the principle that apostles baptized infants, as you have been led to suppose, that on the contrary, they are precisely such as circumstances would lead us to expect, on the supposition that our ideas are true. In accounts of the immediate and unexpected baptism of multitudes, where their infants could not reasonably be expected to be present, and where the historian speaks only of the immediate effects of the preaching of the gospel, we of course read of the baptism of adults only; but no sooner do we find the great apostle to the Gentiles—those who were "afar off"—in such circumstances as would lead us to expect him to baptize whole families, on the supposition that "the promise" accompanied by this duty, was both to them and their children," than we immediately read of families being baptized. To these accounts I must next request your particular attention.—As I have made no pretensions to infallibility, I am under no temptations for the sake of consistency to deny, that as to the number of these, I was originally mistaken. This mistake you very properly correct, and as though you were desirous of keeping me in countenance, unconsciously fall into a greater yourself. Of these households I said, what I must again repeat; "That it is rather improbable that there should not have been infants in some of them." You reply; "But we have a similar case in the Old Testament: there were four households in the ark and yet but eight persons." This Dear Sir is also a mistake. There

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was only *one* and that consisted of Noah, "and his sons, and his wife, and his sons' wives." (Gen. vi. 18.) And when they were called into the ark, "the Lord said unto Noah, come thou and all thy *house* into the ark." (ch. vii. 1.) You never read of the *household* of either Shem, Ham, or Japheth; and as the Lord called the inhabitants of the ark Noah and his house, it had been better if you had not made them into "*four*." As you have mentioned this circumstance however, I will make a remark or two upon it. First, it appears it is a common, nay it is by far the most common case for the Almighty and the inspired writers, by a man and his house to mean, a man and his *children*. Secondly, in all his covenants with true believers (and this agreement is said to be one of them, ch. vi. 18.) he never appears to have lost sight of their children. These things may be profitably kept in view, and connected with the following remarks on the households baptized by the apostles. Suppositions and comments, and additions to the text, constitute the whole of your strength on this subject; and they may very properly be opposed by the comments of others. The following is from Mr. Edwards' work, and possesses in my humble opinion intrinsic worth:

"The instances of this kind are three: The family of Lydia, Acts xvi. 15; the family of the jailer, Acts xvi. 33. and that of Stephanns, 1. Cor. i. 16. The case of the jailer is thus described: "And he took them the same hour of the night, and washed their stripes, and was baptized he and all his, straitway. And when he had brought them into his house, he set meat before them, and rejoiced, believing in God, with all his house, *regultianato paoiki pepiteukos to Theo*; He rejoiced domestically, believing in God; i. e. he, believing in God, rejoiced over his family. Now as the household of the jailer is expressed by the phrase, "all his, or all of his," it explains the term *Oikos*, household or family, which is used in the two other instances; so then, to baptize a man's household, is to baptize all his. This may serve as a pattern of primitive practice—he and all his were baptized. But whether all believed, or were capable of believing, is not said; no mention being made of any one's faith but his own. And though I do not consider this historic account as having force enough of itself to evince the baptism of infants, yet there are two considerations which give it weight on that side.

"1, Its agreement with that practice, in which we are sure infants were included: I mean the practice of Abraham, and the Jews, with respect to circumcision. This agreement may be considered, 1, In the principle which led to the practice. Circumcision was founded on this promise of God, "I will be a God unto thee, and to thy seed." Baptism proceeds on this, that the promise is to you and to your children. And in this they are both alike. 2, In the practice itself. When Abraham received circumcision, his household were circumcised with him: so the jailer; when he was baptized, all his were baptized likewise. Now when we discern two cases alike in principle and

practices, and are sure that infants were included in the one, we then very naturally are led to conclude, that infants must be intended in the other.

"2, Its concordance with the hypothesis of infant baptism. Such accounts as these, have a favourable aspect on the sentiments of Pædobaptists; because on their plan, provided they were placed in the same circumstances as the apostles were, whose lot it was to preach the gospel where Christ had not been named, cases of a like nature would very frequently occur. Whereas, on the plan of the Baptists, if placed in similar circumstances, though we might hear of various persons baptized on a profession of faith, we should not expect of the baptizing of households; or, that any man, and all his, were baptized straitway. And indeed, the very idea of baptizing households, and of a man and all his, being baptized at the same time, does so naturally fall in with the views of Pædobaptists, that I am inclined to think it passes with the common people instead of a hundred arguments. For though they do not reason by mood and figure, neither do they confine themselves to logical accuracy in any form; yet they have logic enough to see, that the baptizing of a man and all his, and likewise of this and the other household, is by no means agreeable to the plan, and that it has no resemblance to the practice of the Baptists.

"It is in this way, I consider these accounts of baptizing as having weight in the present inquiry. Here are facts recorded, relative to baptizing: I take these facts, and compare them with the proceedings of different baptizers; and I find they will not agree to one class, but they very well agree with the other: I therefore, am led to conclude, that that class of baptizers agree best to the primitive practice, to whom these facts will best agree. For, as the practice of the apostles has no affinity with that of the Baptists, it is very reasonable to infer, that their views of the subject could not be the same."

The whole strength of your cause in the case of the jailer, consists in the expression—"Paul and Silas spake unto him the word of the Lord, and to all that were in his house; and he rejoiced in God with all his house." (p. 8.) It is intended by this quotation, that your readers should believe that the same persons to whom the apostles preached, were "baptized," they "believed" and "rejoiced;" and this is the more likely to be the case, by your having, without any mark to indicate the omission, joined the whole of the 32d verse, and the last clause of the 34th verse together. The expressions however are different, and they ought to be kept distinct. The word house, in the former verse, signifies the building, probably the jail: "They spake unto him the word,—and to all that were in his house"—Or as some translate the latter clause, "and to all that were in the house." This translation is justified by that well known principle, that "in the style of the N. T." as well as "in the most approved and purest Greek writers," the pronoun "is frequently redundant." See Parkhurst under the word *Autos*. It is also justified by the consideration, that the apostles would certainly not confine their instructions to the members of the jailer's family, when they could preach also to their fellow prisoners. In

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the 34th verse the word *eikos*, house, means "all his," that is, the jailer's family. The 33d verse appears to separate the apostles from their hearers, and to confine the baptizing to the jailer and his family: "And he took them the same hour of the night, and washed their stripes; and was baptized, he and all his straitway." As the common translation of this passage is incessantly urged, though the impropriety of its repetition has been so frequently evinced as a proof that the whole of the jailer's family "believed" and "rejoiced," I must be excused giving you a quotation containing the comments of Dr. Guise and Mr. Henry on this passage. "Dr. G., in a note upon the place, observes; That it is evident that the words *Egalliusaito pepetanzos* (he having believed rejoiced) expresses his own only, and not his family's faith and joy. And according to Mr. Henry's observation, that it may be read, He believing in God, rejoiced all the house over. (Panoiki.) He went to every apartment expressing his joy." See Munro's Treatise on Baptism, p. p. 185, 186. Mr. Pond in reply to Mr. Judson, confirms these translations in an appeal to Mr. J: "The Jailer, it is said, rejoiced, believing in God, *with all his house.*" (p. 16.)—If there is an ambiguity in this English phrase, there is none in the original. It is there positively determined, and Mr. J. knows it, that the faith and joy which are here expressed, can refer to the *jailer only.*" p. 119.—I think that some light may be also cast on this subject by a consideration of the promise of the apostles: "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house." (v. 31.) Here the apostles promise salvation to the jailer's "house," as well as himself on condition of his own personal faith. Could they have done this in any sense if they had been adults? each would have had to believe for himself, yourself being judge. There are three passages of scripture which I think will explain this promise; and which will shew when properly considered, that there was a sense, in which baptism was considered as having a part in the salvation of the first christians and their families. The apostle Paul says; "According to his mercy he saved us, by the washing of regeneration, and the renewing of the Holy Ghost" (Tit. iii. 5.) St. Peter speaks of baptism as now saving us, (when accompanied by the answer of a good conscience) as Noah and his family were saved in the ark: and he makes the salvation of Noah and his family an antitype of our salvation by baptism. It therefore certainly seems the most natural to suppose that as *Noah and his family* were saved in the ark, so a believer and his house or family were considered as being saved by baptism: that is, faith brought "the answer of a good conscience" to the adults, by which they were saved from sin, and consequently from wrath; because they obtained "the renewing of the Holy Ghost:" and baptism, like its precursor circumcision, brought them into the church, and their households also: and by this they were saved from idolatry, and entitled to instruction in the plan of salvation. So that, as being in the ark was the means prescribed by the Almighty for the salvation of *Noah and his family*, so being in the church was the means pre-

scribed for the salvation of a believer and "all his." (Com. I. Peter, iii. 21, Acts xvi. 31.) In conformity with these ideas, as has been shewn, the same apostle on the day of Pentecost declared; "the promise is unto you, and to your children:" and on this "promise" he founded christian baptism. Exactly parallel, in my estimation, is the promise in the text unto this Gentile and "all his:" "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house." For "the blessing of Abraham came (also) on the Gentiles through Jesus Christ;" and, for that which is here emphatically denominated "the promise," it was declared, that "in his seed should all the families of the earth be blessed." I think we have here arrived at a sense in which a believer and his family were said to be saved by faith on the part of the adult, and baptism as administered to all. This salvation agrees best with the declaration or answer of the apostles, as it was made on condition of the faith of the jailer alone, and the promise contained in this answer being fulfilled in the baptism of the jailer "and all his straitway," constituted the subject of his joy, and, as Edwards translates the passage, "He rejoiced domestically, believing in God; i. e. he, believing in God, rejoiced over his family."

You have rather unfortunately strengthened Mr. E's. comment in the above remarks. You observe; "We do not read that Paul had made any converts at Philippi, but the family of the jailer, and that of Lydia." (p. 8.) Supposing the apostles to have been *Antipædobaptists*, is it not a little strange that according to your own ideas, the only persons who appear to have been baptized, should have been two believers and their households? Is it your practice, or that of your opponents to baptize households? You will not meet with many circumstances of this nature in my opinion, in "a brief history" of the antipædobaptist "churches" for the short "space of thirty years," and much less for the few weeks which the apostles appear to have spent at Philippi; nor will you meet with many such circumstances in "the Journals of modern" Baptist "Missionaries." How many families has Mr. Judson baptized, either in the "water tank" in the prison yard in Calcutta, or any other water, since "he was obliged to give up infant sprinkling, and become a baptist?" In the United States, when Mr. Daniel Merrill "became a Baptist," and a Baptist minister was sent for to baptize some of his church, and immersed 66 of them in the space of 40 minutes," (p. 33.) it does not appear that there was one family among them, and much less that there were nothing else but families. You tell us of sacred and profane history "looking dark," and "frowning upon" our practices; and of "the apostles, the stars of the New Testament, like the stars in their courses, fighting against infant sprinkling;" and seem to hope that "light is increasing in the world" and that it will finally prevail on your side." Now Dear Sir allow me to ask if you think that the history of the proceedings of Paul and Silas at Philippi, and especially as explained by yourself, smile upon your practice? I must beg leave to

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think, that "as the stars in their courses fought against Sisera," so the proceedings of the apostles at Philippi fight against those, who wish to admit a man into the church of God, and exclude his household from it; and I cannot suppress a disposition to be sanguine as to the success of the conflict.

You are determined, if possible, to make it appear that Lydia had no children. She is, according to your account, "residing at Philippi for the purpose of trade, does not appear to have had either a husband or children," and a household composed only of assistants in her business: "For we are informed," you observe, "that when Paul and Silas left the prison, they entered into the house of Lydia, and comforted the brethren. These brethren," you proceed, "must have been her household, as we do not read that Paul had made converts at Philippi, but the family of the jailer and that of Lydia." (p. 8.) We are therefore, for the sole purpose of supporting your "system," to believe, that Lydia was a single woman; in a strange city, a long distance from her native place; the head of a house, without the assistance of a husband; carrying on trade; and that her whole household consisted of adult assistants in her business; and that these heard the word, believed, and were converted, without a word being said of these things until they were baptized; though, as we have seen, your whole dependance, in the case of the jailer, is on the following passage on which I have above remarked:—"And they spake unto him the word of the Lord, and to all that were in his house; and he rejoiced, believing in God, with all his house." You inform us in one part of your letters that you "place no great confidence in human authority." Pray then Dear Sir why did you quote Dr. Whitby's paraphrase, which is not a comment upon the text, but an addition to it? St. Luke does not tell you that the apostles "instructed her and (those of) her household in the christian faith, and the nature of baptism required by it." He says; "And a certain woman named Lydia— which worshipped God heard us: whose heart the Lord opened, that she attended to the things which were spoken of Paul. And when she was baptized and her household, she besought us, saying, If ye have judged me to be faithful to the Lord, come into mine house, and abide there." (Acts xvi. 14, 15.) We must therefore be excused if we do not believe either Dr. Whitby, Mr. Judson, or yourself, when you inform us that her household as well as herself were instructed, &c. preparatory to baptism.—Let us attempt to ascertain why Lydia alone is said to have been instructed, and is alone mentioned in this relation as a person of trade. The reason for the first is contained in the 13th. verse. By some means or other, the whole of St. Paul's audience consisted of women. When he and his colleagues arrived at the place where prayer was wont to be made (probably an oratory which a few pious females had for their own accommodation) they "sat down and spake unto the women which resorted thither." The reason therefore why it does not appear that she had a husband, that is, why he is not mentioned, is, he was not there, and of course did not hear the word, and could not be converted by

16. As to Lydia alone being mentioned as carrying on trade, the reason is found in the history of the times. Dr. A. Clarke, who knows something of these matters, informs us, that this "purple was a very costly stuff." It was dyed with the liquor of a shell fish, which Parkhurst informs us was highly esteemed by the ancients, and which Pliny says the Tyrians procured "by taking off the shell of the larger purpura, and by breaking the smaller in olive presses." This liquor, it appears, they used for dyeing those choice cloths mentioned by the prophet Ezekiel, ch. xvii. 16. Either this or something similar is mentioned among the precious manufactures of the virtuous and diligent woman described by Solomon, Prov. xxxi. 22. for he appears to have considered her clothing to be of her own manufacture. You will remember, however, that she had a husband. On the passage under consideration Dr. C. observes; "Lydia probably had her name from the province of Lydia, in which the city of Thyatira was situated. The Lydian women have been celebrated for their beautiful purple manufactures;" that is, the business was conducted by the Lydian females. Thus I presume, we have arrived at the reason why Lydia's husband was not mentioned in the account of either her conversion or her occupation; and it appears much more probable that the assistants in her business, if indeed she had any, would rather be sisters than "brethren." No mention however is made of either sisters or brethren being taught, having believed, or having their hearts opened, — and of course you have no authority from the Bible to presume that any thing of the kind transpired. She heard; her heart was opened; she attended to the things which were spoken of Paul; and she was baptized and her household: and then she said unto them, i.e. the apostle and his attendants; "If ye have judged me to be faithful to the Lord come into my house," &c. This was done apparently before she returned home. For "when she was baptized, and her household, she besought" the apostles, &c. The simplicity and order of the relation lead us almost irresistably to conclude, that she was either a pious Jewess or proselyte, (probably the latter) who had gone with her children to the oratory or place of prayer; and as soon as she heard the apostle, and the Lord, he opened her heart, she saw it a duty, with which she could not innocently dispense, to be baptized herself, and have her children baptized also: and probably not knowing how long the apostles would remain, she obtained baptism on the spot without any delay: and then at the conclusion of the service and the ceremony, she invited Paul and his companions home to her house. This sense of the passage is also confirmed by a consideration of what has been said above, of the manner in which the apostle preached to the jailer in the same city, and his baptizing him and all his, straitway. He said, "Believe on the Lord Jesus Christ, and thou shalt be saved and thy house." The probability is, that he would make the same declaration in his preaching to Lydia; and on her "attending to the things which were spoken of Paul," she would be "baptized and all her's

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straitway ;" as I have above supposed. As nothing is said of any one except herself, until the account of the baptism of her " and her household," I have certainly much more reason to suppose that her household consisted of those who were under her control, and were baptized on her faith, than you have to suppose, that it consisted of those who were assistants in her business, and who, if they were baptized, must have been baptized on their own faith, and not on that of Lydia.—" The Syriac has it, *the children of her house*, were baptized ; which shews at least, that, in those early times, children were deemed such parts of the household as were baptized." See Dr. Coke, on the passage. If this be that version of the Syriac, which the learned inform us " is of apostolic antiquity," it ought, in my humble opinion, to end the dispute.

You will of course be authorized to ask, who were the brethren whom the apostles saw and comforted on their release from prison ? I answer, the infant church in this city, which had been converted and established by their labours, in the interim between the conversion of Lydia and that of the jailer. They were opposed by the Pythonesse in their way to and from the place of prayer for " many days." You know how the apostles employed themselves when they attended those places, (see Acts xvii. 2) And you know also that in those early times they never preached for " many days" in vain. That those whom they were the means of converting would be glad that they were delivered, there can be no doubt ; and that they would immediately resort to the apostle's lodgings is very probable. When they came, if they did come, the apostles would doubtless comfort them, by guarding them against, and encouraging them under the opposition which they had to expect. If they did not come, the apostles would certainly see them for this purpose, and this meeting, and these exercises, I believe to be the subject of this relation. This certainly implies that some time elapsed between the apostles entering the house of Lydia, and their seeing and " comforting the brethren ;" and consequently that these brethren did not consist of Lydia's household. The relation is as follows : " And they went out of the prison, and entered into the house of Lydia : and when they had seen the brethren, they comforted them and departed." That is, they either came to the apostles, or the apostles went to them, and " comforted them and departed ;" whether the former, or the latter, is not specified in the relation.

There is such a similarity between the baptism of " the household of Stephanus," mentioned I Cor. i. 16, and those already explained, that it renders it almost unnecessary for me to do any more than just mention the circumstance. Perhaps there might be some adults in this family, and perhaps not. Epenetus, mentioned Rom. xvi. 5, is by some supposed to be one of the family, because he, and " the household of Stephanus," are both said to be " the first fruits of Achaia." There are however so many of the ancient manuscripts and versions which read *Achaia* in Rom. xvi. 5, that Gries-

each has admitted it into the text instead of *Achaia*. See Dr. A. Clarke on the text. But be this as it may, we know that the household of Stephanns was the first fruits of Achaia. Here again you perceive, as at Philippi, we no sooner hear of the apostles having begun to "make disciples," than we hear of a family being baptized: certainly a most unaccountable circumstance, according to your ideas and proceedings. Those families must have differed greatly from these in our days, if there were no infants in them.—"That each of these households was composed of adults," says Mr. Pond, "who were all converted and baptized together, on a personal profession of faith, would certainly be a most extraordinary event. I am bold to believe there have not been three other such households since the fall. Why was not the wonderful fact recorded, if it really took place? If the conversion merely of the heads of these families was an event so important as to merit an enrolment in the volume of divine truth, how could the simultaneous conversion of each of their respective households be passed over in utter silence?" (p. p. 118, 119).—Your only objections on the passage now under consideration are from Drs. Macknight, and Guise, who it appears could not see how a house could be said to have addicted themselves to the ministry of the saints," unless they had all been baptized on their own personal faith. As Mr. Pond properly remarks; "When the apostle wrote this, they had been baptized a number of years.—It is not at all incredible, that the household of Stephanns, who were baptized on his account, should in a few years be made the subjects of special grace, and "addicted themselves to the ministry of the saints." Do you think, Dear Sir, that those who were refreshed by the kind attention of your parents and their children, as they were able, could not have borne the same testimony to the kindness of Mr. Elder, and said to the church if they had written epistles to it; "Ye know the house of Mr. E——, that they have addicted themselves to the ministry of the saints?" And do you suppose that that man would have argued conclusively, who, meeting with these epistles above 1700 years afterwards, supposing them to have survived, should have concluded from this passage, that your father had no infant children in his household, and that you were not baptized in your infancy? If he had reasoned thus, you know that he would have reasoned in opposition to facts; and this proves at least the possibility of those truly learned men having done the same. A house may be said "to have addicted themselves to the ministry of the saints, when the heads of it, from the first of their profession of religion, have received the ministers of the gospel, and others, when they have needed their kind attention; and the children, as they became capable, have imbibed the same principles, and all been liberal and charitable in their distributions to those who were in need. And when such a family as this was the first that was baptized on the head of it professing faith in the gospel, it might certainly with propriety be said to be "the first fruits of Achaia." I

must now beg leave to ask, if your own observation cannot furnish you with proof, that this is not a "mere fiction invented to serve a turn?" I feel grateful that I could name those families whose kindness both you and I have experienced. But "the household of Stephanns;"—"Lydia and her household;" and the jailer "and all his," could not be said to be "baptized straitway," unless both the heads and the members of which these households were composed were admitted into the church by baptism, according to the appointment of our blessed Lord.

You conclude by observing; "Here we find learned pædobaptists, when their system was out of sight, admitting that these households were all professed believers in Christ." (p. 9) I have four objections to make to this passage, and the practice on which it is founded. First it is extremely illiberal. It goes to charge "learned pædobaptists" (and those who imitate their conduct, though they may not be learned) with arguing, when they do it in favour of "their system," under the influence of nothing but prejudice; and implies that they know at the time that their system is unfounded. Do, Dear Sir, give us credit for being sincere. Secondly, it is not true. No writers, either pædobaptists or anti-pædobaptists, can write on households being baptized with "their system out of sight," unless they can write with their memories asleep. Do you ever lose sight of your "system," when you either write or preach on these subjects? If you do not, why should Drs. McKnight, Whitby, Guise, or the Westminster Divines? Thirdly, a passage of this kind, unless there were a foundation in the Bible for the opinions of these learned men, ought not to have a place in an argumentative work in support of truth such as yours ought to be. It consists however chiefly of the real or pretended concessions of learned pædobaptists, culled by Mr. Judson and others; and some of them not with the most scrupulous exactness, from one work or another; and when all gathered into a focus, as in your Letters, they make it appear to those who are ignorant of their writings, that our system is abandoned by its most able advocates. But this is not the case. All those great men were as strenuous pædobaptists as I am, and they defended our practices with an ability to which I make no pretensions; and that they gave up a passage or two, is not a proof that their system was out of sight, but that they were candid (and I think mistaken) men, and that they thought they could make these sacrifices without endangering "their system." Lastly, the practice on which this passage is founded is at variance with your professed design. You tell us in your title page, and again in your Letters, that you have "Weighed Infant Sprinkling in the Balance of the Sanctuary." By this I suppose you intended us to search for scriptural evidence of the invalidity of "Infant sprinkling." With what consistency then, can you supply the place of scriptural evidence by quotations from Mr. Judson's Sermon, or the writings of any other man? If his sermon form the "Balance" of your "Sanctuary," you should have told us so, in the title page of your Letters; which would have prevented surprise when we found



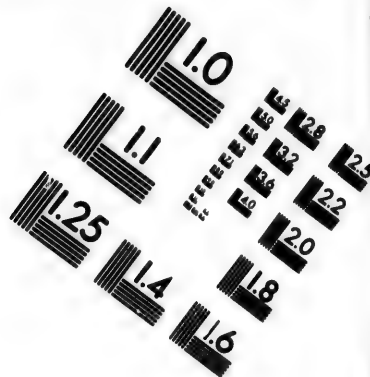
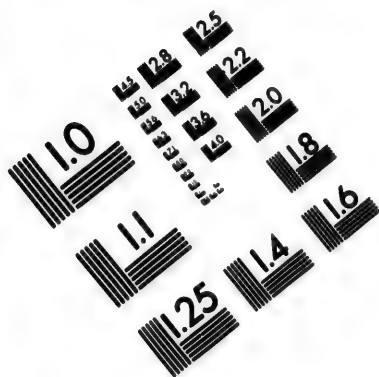
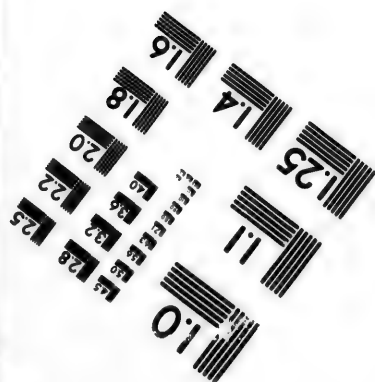
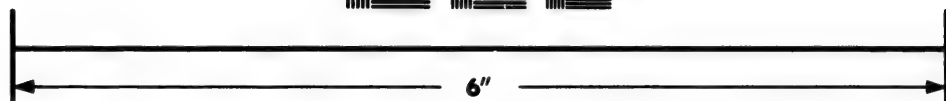
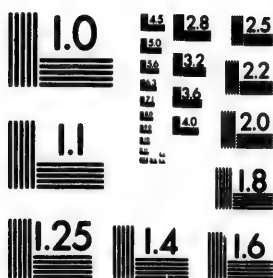


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that you had troubled yourself so little with turning over your Bible in the course of this discussion. From your "Balance" however we beg leave to appeal to word of the living God : and as this does not inform us " that these households were all professed believers in Christ ;" and for reasons already assigned, which I think are founded on the Bible, we beg permission to believe the contrary : and when we baptize an adult believer, to which we are no more opposed than yourself, to baptize his "household," or "all his" also, according to the practice of the apostles. "For the promise is (still) to (believers) and their children," and the duty is connected with the promise.

On the conduct of our Lord in "blessing little children," and granting them an interest in his "prayers" our opinions are as opposed to each other, as they are on other subjects ; and you make a demand on this subject, which I must confess I did not expect. You ask what proof the parents bringing their infant children to Christ is, that they believed that he was the Messiah ? I reply, that when a person either brings his children or comes himself to a public character, unless he furnish proofs of unbelief, which these persons did not, he gives his fellow-creatures all the evidence which they ought to require, that he applies to that public character in the capacity in which he makes his appearance. Our Lord came as the Messiah ; and though he sometimes forbade his disciples to make it known, wishing to have the prerogative of making himself known on proper occasions, yet he gave abundant proof that he wished the Jews to consider him as such ; and though you may give us proofs of some of the people looking upon him as a good man and a prophet, who perhaps did not look upon him as the Messiah, I sincerely question, whether you can furnish us with a single proof of any one making application to him for his blessing, and obtaining that blessing, whether for themselves or their children, who did not believe in him as the Messiah sent of God. On the contrary, I think that on consideration, the history of our Lord's proceedings will convince you that this faith was always considered by him as the condition of success ; and that where it did not exist, he "could not do many mighty works, because of their unbelief. You seem to know much better how to suggest doubts by proposing questions, than to answer the arguments which I have drawn from the whole tenor of the history of our Lord and his proceedings. Hence you ask ; "When Joseph brought his children to receive his father's blessing on his dying bed," was this a proof that he thought his father to be the Messiah." (p 11.) Instead of directly answering this question, I will propose another or two in return. Did Jacob either on his "dying" or his living "bed" ever profess to be the Messiah ? And if not, how should Joseph think him such ? On this subject as on others, you suggest doubts, ask questions, and give us Mr. Judson's ideas, and your own thoughts. I will return the favour, and answer your enquiries by giving you a few of mine.—You inform us that "Baptism was then in use

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and our Lord had been baptized of John in Jordan, as an example to his followers," and ask ; " If these children were brought to be dedicated to God, or admitted into his kingdom, was not this a most favourable opportunity to baptize them, and thus give an example to his disciples to the end of time. You have not told us however where it is written that " our Lord was baptized—as an example for his followers." And this you cannot do. There is not a passage in the whole bible which either directly or indirectly refers us to the baptism of Christ, as an example for our imitation. John the Baptist however, happily gives us all the information which is needful on the baptism of our blessed Lord. According to him it was that Christ as the Son of God should " be manifested to Israel ; therefore he came baptizing with water ;" and this manifestation took place when " the Spirit descended from Heaven like a dove, and abode upon him." (John i. 31, 34) This was the design of John's baptism, as far as it personally concerned our Saviour. As far as it concerned the people, in addition to their witnessing this manifestation, it was to initiate them into an expectation of the Messiah, and to lay them under an obligation to believe in him when he made his appearance ; and thus " to make ready a people prepared for the Lord ;" (compare Mat. iii. 11, 12, with Acts xix. 4 and see Luke i. 17.) and I must still maintain that the baptism of John was not christian baptism. This is plainly deducible from the history of Paul's proceedings at Ephesus. (Acts xix, 1, 6.) When he met with " certain disciples" there, he asked them ; " Have ye received the Holy Ghost since ye believed ?" They answered ; " We have not so much as heard whether there be any Holy Ghost." From this it is evident that they had not received christian baptism. For the very essence of that baptism consisted in the persons being baptized " in the name of the Father, and of the Son, and of the Holy Ghost ;" and of course those who had received this baptism knew that the Holy Ghost was given, of which both these persons and Apollos their teacher were ignorant. St. Paul was conscious of this, and therefore, on their saying they had not so much as heard whether there were any Holy Ghost, he in surprise asked ; " Unto what then were ye baptized ?" and they answered " Unto John's baptism." The apostle then observes ; " John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him who should come after him, that is, on Christ Jesus." Here then he *opposes* the baptism of John, under the title of the baptism of repentance, to that which gave its recipients a knowledge of the descent of the Holy Ghost ; and it follows, he being judge, that it was not christian baptism, because John did not baptize in the name of the Holy Trinity. John's disciples on repentance were baptized only into an expectation of the Messiah " who should come after him ;" and this laid them under an obligation to believe on him when he should make his appearance : that they should believe on him who should come after him, that is on Christ Jesus."

and it must also have laid them under an obligation to be baptized in his name; and therefore; "when they heard this, they were baptized in the name of the Lord Jesus," that is into the christian faith as prescribed by our Lord in his commission to his disciples; this being the usual mode of expressing the administration of christian baptism in the scriptures. If words therefore have any meaning, the reasons why St. Paul rebaptized these persons were, that John's baptism was neither intended nor calculated to answer the purposes of christian baptism. It was called "the baptism of repentance," because John always required repentance of those who came to his baptism, and did not require any other than an engagement to believe in the Messiah when he came; so that it was not an initiation into the faith of Christ. This John did not preach, but only into an expectation of his appearing; for this was the substance of John's preaching in respect to the Messiah: "I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost and with fire." Thus he taught: "That they should believe on him who should come after him, that is, on Christ Jesus."—Peter also led those who had been baptized by John to expect to partake of "the gift of the Holy Ghost," on condition that they should "repent and be baptized in the name of Jesus Christ." Now are we to suppose, that among those who were present on the day of Pentecost, there was not one who had received John's baptism? and especially as St. Matthew has told us that "All Judea went out to him and were baptized of him in Jordan, confessing their sins;" (ch. iii. 5, 6.) and St. Luke tells us that there were present on the day of pentecost "the dwellers in Judea." (Acts ii. 9.) If any of these were among those who cried, "Men and brethren what shall we do?" (and of this I suppose there can be no doubt) they were taught that it was necessary for them to "be baptized in the name of Jesus Christ for the remission of sins; for the address of St. Peter was to "every one of" them. v. 38.)—The rebaptizing of John's disciples, also taught by John himself, in his declaration, when application was made to him to settle a dispute which had arisen "between his disciples and the Jews about purifying" or baptizing. (John iii. 25.) The applicants said to him; "Rabbi, he that was with thee beyond Jordan, to whom thou barest witness, behold, the same baptizeth, and all men come to him. John answered and said, A man can receive nothing, except it be given him from heaven. Ye yourselves bear me witness, that I said I am not the Christ, but that I am sent before him.—He must increase, but I must decrease." (verses 26, 27, 28, and 30. When we consider that the answer must have a relation to the question proposed: that it was *Christ's having begun to baptize* his disciples, which occasioned this dispute; that the comparative merits of the two baptisms appear to have been the subjects in debate, and on which they asked the opinion of John; that he declared that Christ had his baptism "from heaven;" (v. 27.) and that the Saviour "must increase but he must decrease;" what are we to suppose the

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people would understand him to mean, but that his baptism was to give place to that of Christ, whether it was personal or by his disciples; because the latter was superior to the former.

"The baptism of John, was" also "from heaven, and not of men:" and it was an ordinance of God, to which it became the duty of all to submit who were subject to the ordinances of God. That Christ was thus subject, is evident from his having been circumcised; and he therefore thought it his duty to submit to this ordinance: and when John refused to baptize him on account of his "baptism of repentance" being inapplicable to the Saviour, "Jesus answering said unto him, suffer it to be so now; for thus it becometh us to fulfil all righteousness:" (Matth. iii. 5) or, as *pagan dikaiosunen* might be properly translated, "every righteous ordinance." (Dr. A. Clarke.) As Christ designed to bear his testimony to the baptism of John as an ordinance of God, it was necessary that he should submit to it when he had arrived at a state of maturity, and on his entrance on his public ministry; because it was as a public character that John had preached him to the multitudes who attended on his ministry: and therefore at the commencement of his public ministry he joined the Father and the Holy Ghost, the other two persons of the glorious Trinity, in hearing his testimony to the baptism of John, as a divine ordinance; and of course to the divinity of his mission, as the forerunner of the Messiah. But it appears to have been necessary at this time, in order that the design of John's baptism in reference to our Saviour might be answered. What this was, there can be properly no dispute; for John himself says it was in order that the Messiah "should be made manifest to Israel, therefore he came baptizing with water:" and this could be properly done only when he was going to assume the character of the Messiah, by beginning to preach in public. At this time it was that he was "manifested to Israel," by the Holy Ghost descending upon him like a dove, and the "voice from heaven saying, This is my beloved Son, in whom I am well pleased. See Matth. iii. 16, 17. John i. 32, 34. After this the people could have no doubt of the divinity of John's mission and baptism, when they had been thus sanctioned from heaven; nor ought they to have had any doubt of the Messiahship of Christ; having seen the divine ordinance thus crowned by the Holy Ghost, and heard the voice from heaven make this declaration in his favour. There was at this time a reciprocal testimony highly necessary to the divine pretensions of each, and essential to the success of the Messiah's Mission. Mr. Pirie having spoken of Christ's having been baptized, in order "to fulfil all righteousness," by submitting to every law which God had "delivered by Moses or afterwards," observes;

"In this sense, John might understand our Lord's words; but he seems to have had something besides in his eye, which would not so readily occur to John. It is evident, that the priest of the law could not enter on the exa-

tion of his office, until he has washed at the door of the tabernacle of the congregation. Jesus, the high priest of our profession, was now about to enter on the discharge of his sacred function; and it certainly became him to enter upon his office according to the law. Though he was not of the order of Aaron, yet the law prophesied of his priesthood, and that he would magnify the law and make it honourable. It was proper, then, that he should be washed with water in a religious manner, before he entered on the business of the priesthood, that this type in the law might be fulfilled in him. Thus his submission to baptism was an evidence of his intention to fulfil every part of righteousness." Works, vol. V. p. p. 23, 23.

The new dispensation was not opened, nor was the initiatory ceremony into the church changed, until the day of pentecost. Christ had been initiated by circumcision, and of course was a member of the church of God.—He had never sinned, and of course the baptism of repentance was inapplicable to him.—He was the Messiah, and needed not to be baptized into the expectation of himself, and of course as a private character it was entirely inapplicable to him; and therefore it was only as a public character that he could be baptized: and as such "that he might be manifested to Israel, therefore John came, baptizing with water;" and "that he might be manifested to Israel" he submitted to be baptized. Now Dear Sir, when you have proved that Christ's followers are all to "be made manifest to Israel, each as a Messiah sent of God, for the purpose of acting in the capacity of a high priest to make reconciliation for the sins of the people, you will have substantiated your unsupported assertion, that "He had been baptized of John in Jordan, as an example to his followers;" but until then, you should be quite silent on the subject of believers "following their Lord into the liquid grave," &c. What, allow me to ask, is there in John's baptism, when we have taken this scriptural view of it, which bears any similarity to christian baptism? Even when it was administered to the inhabitants of Judea, it was only a ceremony which laid them under obligation to believe in the Messiah when he should make his appearance, and under a necessity to be baptized in his name when christian baptism should be constituted the initiatory ceremony into the church; so that as John was the forerunner of our Lord, his baptism was the forerunner of christian baptism.—That John's baptism was not the initiatory ceremony into the christian church under the present dispensation, is evident from several considerations. First, thousands received this baptism who were never in consequence of this considered members of this church, nor were they owned by Christ as his, but "broken off because of their unbelief." Secondly, christian baptism was administered, as has been proved from several passages, even to those who had been baptized by John on their believing. Thirdly, if it were christian baptism, and "Christ were baptized as an example to his followers," why did he delay his baptism at all after John had begun to baptize? and especially, why did he delay it, as you must believe according to your ideas of the

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duration of John's ministry, at least three years? Were your ideas correct, I have no hesitation in saying that Christ would have been the first individual to submit to the baptism of John as an example to all. He would never have allowed John to baptize at all, and especially not so long as he did baptize, without an example, and then be baptized as an example to his followers. An example ought certainly to go the first; and as he was always possessed of the necessary qualifications, no reason can be assigned for this delay, on the principle which you have assumed; which does not actually criminate the Saviour with a neglect of duty, and consequently render his example unworthy of imitation. That he was not baptized until he was manifested to Israel as the Son of God, is certainly a proof that it was as a public character, and as a public character alone, that he was baptized. "Mr. Robinson," says Mr. Pond, "represents the baptism of Christ to be that act, by which he regularly "entered on his public ministry." (History of Bap. p. 33.)—Lastly, the new dispensation could not yet be opened. It was always the design of God that the Gentiles should have a principal share in the blessings of this dispensation. But until our Lord gave his disciples their commission they preached only like the Baptist, that "the kingdom of heaven was at hand" or near, and that only "to the lost sheep of the house of Israel;" and the commission of the apostles was enlarged, and christian baptism established at the same time.* See Matth. xxviii. 19. and Acts ii. 38, 39.

You have only three objections I believe on this subject, which have not been replied to in the above remarks.—First, you say that if John's baptism were not christian baptism "it would contradict what Mark says, Chap. 1. That the beginning of the gospel of Jesus Christ, the Son of God, was when John did baptize in the wilderness, and preach the baptism of repentance, for the remission of sins." I must be excused if I ask, does Mark say this? You have here omitted two verses, joining the first and the fourth together, without any mark to denote the omission, and supplied their places by two words which are not Mark's but your own; and these words make the passage just serve your own purpose, and make him say what he never intended. By the word "gospel" in the first verse you have evidently understood him to mean the present dispensation; and you of course thought you could very innocently supply the words "was when," which make him say that this began "when John did baptize," &c. If you look again however, you will see that the word "gospel" in that verse means the history of our blessed Lord, and his proceedings, including, like all the rest, as much of that of his forerunner as was necessary to prove him to be the Messiah. Secondly, you observe; "we do not find that Apollos was

* Mr. Judson admits this in the very first sentence of his Sermon: "When our Lord commissioned his disciples," says he, "to proselyte all nations, he instituted the sacred ordinance of baptism." How then could John's baptism be christian baptism, if this was instituted by our Lord?

rebaptized, when he was taught the way of God more perfectly." Allow me to ask, how could we find this? Neither Acquilla nor Priscilla had authority to baptize him, and they were his instructors. That his disciples were rebaptized and other of John's disciples also, I think has been proved; and had Apollos been at Ephesus, I have no doubt but he would have been baptized also, and likewise mentioned in the relation. Thirdly, you observe, "If John's baptism were not christian baptism, neither was that of the apostles previous to the day of pentecost: consequently, they would have to rebaptize those disciples whom they had made before our Lord's death."—To this I reply, that I think it capable of demonstration that our Lord's apostles did not baptize at all; but that our Lord baptized, and that he baptized none except the twelve apostles. These things I shall attempt to prove by a reference to the only history which we have of the baptism of our Lord, either personal, or, as is more commonly supposed, by the instrumentality of his disciples, viz. John iii. 22, 26, and iv. 1, 2. In the latter passage we are informed that "Jesus himself baptized not, but his disciples" and by this passage it has been generally understood that Christ did not himself baptize at all, which is your opinion. I must certainly however beg leave to think, that Christ did actually baptize, and not his disciples. This I think is proved by the former passage, where we are informed by the evangelist, that then "came Jesus and his disciples into the land of Judea; and there he tarried with them and baptized." This is also confirmed by v. 26, where the disciples of John make it the subject of complaint that Christ did baptize and all men came to him. I think the latter passage ought to be as it certainly might be translated; "Though truly Jesus himself baptized none but (or except) his disciples" See Parkhurst under the words *kaitoige*, *ouk*, and *alla*. This translation appears to be required to reconcile the two passages, (for as they stand translated they are at variance with each other) and to answer the design of the evangelist in introducing this parenthetical explanation. It was evidently designed to shew that the report which had reached the ears of the Pharisees was not correct. And what was this report? "That Jesus made and baptized more disciples than John." It appears therefore that it was the number of disciples which Jesus was reported to have "made and baptized" that alarmed the Pharisees. This report we have chapter iii. 26: "All men come to him." Now "all men coming to him" to be made disciples and be baptized by him, would certainly have implied that all men believed on him as the Messiah. But was this the case? Certainly not, "He came unto his own, and his own received him not," (ch. i. 11.) If they did not receive him, it is obvious that he could not have "made disciples" of them "and baptized" them. From this then it is evident that the report was false; and the Evangelist to keep up the consistency of his relation, and to shew that the alarm which this report had occasioned in the minds of the Pharisees was without foundation, as it were, informs us that it was so far from being true that "Jesus made and baptized more disciples than John"—that "Jesus himself baptized none

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except his disciples.—and that the others came to John and were baptized," Compare ch. iv. 2, with iii. 23. That is, as I understand the passage, Jesus himself baptized none except the twelve disciples who were with him in Judea, and with whom he tarried there until this false report of his having baptized the multitudes had raised the envy of the Pharisees, and led him to remove into Galilee to avoid their meditated opposition; for "he knew what was in" them. See ch. iv. 3. But again, had Jesus baptized "all men," this would have set John's baptism entirely aside; and as soon as Christ began to baptize, John would have had to desist. Christ's baptism was evidently considered superior to that of John, even by the Baptist himself, as I think has been proved: and of course John's baptism was useless if Christ baptized "all men" in his own name, and thereby made them his disciples. The Evangelist, as though he had been conscious that this would be the impression which the account of Christ's having begun to baptize would produce on the minds of his readers, unless he said something to prevent it, in the very next verse informs us, that "John also was baptizing in *Ænon* near to *Salim*, because there was much water there: and they came and were baptized, for John was not yet cast into prison" (ch. iii. 23, 24.) From this passage I infer, that John's commission was to end only with his liberty; and that so long as his liberty was continued, he was to continue to baptize the people; and having finished his labours in the vicinity of Jordan, he removed to that of *Ænon*; "and they," the people, "came to him and were baptized. For John was not yet cast into prison:" and "Jesus himself baptized none except his disciples."—If it be asked, "why John's disciples said that "all men came to" Jesus to be baptized?" I answer, it was a false report, (as is evident from what has been said above) which owed its origin and its propagation to envy. This is so evident on the face of the conduct of John's disciples, as to leave no possibility of doubt. See v. 26. They had heard that Jesus had begun to baptize; which report I suppose to have had its rise in his having baptized his disciples. As he had begun like John to baptize, it was very natural for them, and indeed for every one, to conclude, that he would continue so to do: and as great numbers always attended our Lord's ministry, they concluded that as he had gone into the same parts that John had but just left, he had, like their master, gone for the purpose of rebaptizing all who came to him; and very readily concluded that Jesus had doubtless baptized them. These suppositions evidently led them in opposition to plain matter of fact to say, that Christ had baptized all men; and to address John in the language of complaint: "Rabbi, he that was with thee beyond Jordan, to whom thou barest witness, behold the same baptizeth, and all men come to him:" an expression of surprise at the supposed arrogance of the Saviour, of their envy at his supposed success, and of their sympathy with their Master, whose honour they supposed to be at stake. This report reaching the ears of the Pharisees, would be very eagerly believed by them also, as it furnished them with a very plausible pretence for opposing our

blessed Lord. This was the use which they made of it ; and " when therefore the Lord knew how the Pharisees had heard that Jesus made and baptized more disciples than John, (Though truly Jesus himself baptized none but, or except, his disciples,) He left Judea and departed into Galilee." (ch. iv. 1, 3.) — That the disciples of Christ did not baptize, I think is also evident from both the commission of our Lord, when he sent them forth to preach, that the kingdom of heaven was at hand, and from their proceedings while thus employed. When he sent them on this errand, he gave them their commission in very specific terms, without ever mentioning baptism. See Matth. ch. x. And in the history of their proceedings, the evangelists are equally silent on the subject. In short, there is not a single word on the subject of either Christ or his disciples baptizing on any other occasion than this, and this ; I think could be only the baptism of the twelve apostles, for reasons already assigned. I suppose Christ baptized his apostles before he sent them forth to preach, the same as he was baptized by John, prior to his entrance on his public ministry ; which appears to me to be essential to their being properly qualified for perpetual christian teachers. This was their proper, authorized initiation into the spiritual kingdom of the Messiah under the new dispensation ; and it qualified them, as his acknowledged disciples, for administering the ordinance of christian baptism, after it became the ordinance of initiation into the church of God. The same line of conduct was pursued in reference to the Lord's supper. Though he had other disciples at the time, *to the twelve alone* did he administer this ordinance. Thus you will perceive, that I believe that our Lord's " apostles had christian baptism," because they had it from the hands of Christ himself. " You say, " it is evident that they were John's disciples," and you suppose that they never had any other baptism than that of John ; for you conclude that " if John's baptism was not christian baptism," they never " had this baptism, for it is evident they were John's disciples." This I think an additional argument in favour of the preceding remarks. I must think that it has been proved, that John's baptism was not christian baptism, and that consequently his disciples were rebaptized ; and of course, unless Christ rebaptized the twelve apostles, as I have maintained he did, they " had not christian baptism." Let us now see if your own ideas are as consistent as you have supposed them. You suppose that the baptism of John, and that of Christ by the instrumentality of his disciples, were the same. Can you account then for " the land of Judea " being the only place in which he is said to have " tarried " for the purpose of baptizing, when prior to this time, John had baptized the inhabitants of Jerusalem, and all Judea, and all the region round about Jordan ? Compare Matth. iii. 5, 6, with John iii. 22. On your own principles, I think you ought for the sake of consistency, to suppose that Christ's baptism was superior to that of John, and that he followed John " into the land of Judea ; and there he tarried with " his disciples, for the purpose of rebaptizing the disciples of John on their professing faith in him as the Messiah.

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You are of opinion that for the space of "about seven years, from the beginning of John's ministry to our Lord's death, John or our Lord's disciples were employed in making disciples and baptizing them.—What became of the multitudes of christian disciples which were thus made, and of the christian church which must have been thus established? Did they all turn out hypocrites and unbelievers except the one "hundred and twenty" disciples? and was one christian church destroyed for another to be formed, when these unbelieving branches were broken off? or did this church, like the present, "embrace believing Jew and Gentile?" and are we "from it to learn who are interested in the present covenant and church and what laws they are to obey?" If John's Baptism were christian baptism, consequently John's disciples were a christian church; and your own sentiments will involve some consequences; which I presume you will scarcely wish to encounter, lest they should lead you to "confound circumcision and baptism, the old covenant and the new together." The ordinances of the church under the present dispensation, and also the rules of worship must certainly have been the same; and if this church were established in the days of John the Baptist, as you maintain, it was wrong that either circumcision or sacrifice should have been abolished; for that these were ordinances of the church, and binding on the disciples of John, I presume you will not deny: and every argument by which you will prove their abolition under the present dispensation, will equally prove that this dispensation was not opened until the day of pentecost, and thus they will prove that John's baptism was not an ordinance of what you call "the gospel church;" that is, the church under the present—the "new and better covenant." The baptism of John was, properly speaking, not an ordinance of either the Jewish, or the christian church. The law and the prophets were until John: since that time the kingdom of God is preached," says our blessed Lord. That is, the kingdom of heaven was after his coming declared to be near; he pointed them to the spiritual reign of Christ; and what was originally done by the law and the prophets, was after the coming of John done by him. But that he was a minister of an inferior order, to those under the present dispensation, is evident from our Saviour's declarations, Matth. xi. 9, 11; from which it appears, that he was "*more than a prophet*," and yet *less than an apostle*; for "he that is *least* in the kingdom of heaven is *greater* than he." What stronger proof can we have, than this declaration; that John was not a minister of the gospel under the new dispensation? "By the kingdom of heaven in this verse," says Dr. A. Clarke, "is meant, the fulness of the blessings of the gospel of peace; which fulness was not known till after Christ had been crucified, and had risen from the dead. Now the least in this kingdom, the meanest preacher of a crucified, risen, and glorified Saviour was greater than John, who was not permitted to live to see the plentitude of gospel grace, in the pouring out of the Holy Spirit. Let the reader observe, 1st. That the kingdom of heaven here does

not mean the state of future glory—See chap. iii. 2. 2dly, That it is not in holiness or devotedness to God that the least in this kingdom is greater than John; but 3dly, That it is merely in the difference of the ministry.”

In the above remarks, I have attempted to prove two things, which you have connected with our Lord's “ blessing the little children,” which “ were brought to him;” viz. First, that Christ was not baptized as an example to his followers;” and Secondly, that “ baptism was not then in use,” either as a ceremony of initiation into his church, or kingdom, or of dedication to God. These children had been circumcised, and were consequently members of that church of which Christ was a member, and to which their parents also belonged, and which was the true church of God; and as baptism was not yet made the ceremony of initiation into the church of God, it was inapplicable to their case. But on the day of Pentecost, things were materially altered. Then a new dispensation was opened into the church, under which Baptism was the ceremony of initiation, as circumcision had been under the former dispensation of the same covenant; and therefore even those who had been circumcised, whether adults or infants, were to be baptized, that they might enjoy the privilege of church membership, which was not the case in the days of our Saviour. This view of the subject, leads us to conclude, that the very reason why our Saviour “ blessed them,” would have constituted the reason why he would not have baptized them, had the parents made application for baptism to be administered, which however they did not, nor was there any reason why they should. The reason which he assigned for his conduct was this: “ Of such is the kingdom of Heaven.” This declaration I understand to signify, that they were the subjects of both his visible, and invisible kingdom, or members of his church on earth, and through the merits of the Lamb slain from the foundation of the world, entitled to a place in his church in Heaven. This he declares was the reason why they were entitled to his blessing. The former privilege they enjoyed by circumcision, which was one of the ordinances of God, and consequently he would not attempt to invalidate it, as it was still to continue in force by another, which was not yet legal, and therefore not applicable to their case. They received his blessing, because he mercifully considered them entitled to it, for this is certainly implied in that exclamation: “ Suffer the little children to come unto me and forbid them not: for of such is the kingdom of God.”—You inform us, that “ had our translators rendered the passage “ Suffer the little children, in such instance it would have made a considerable difference in the meaning;” and this “ difference” you extend to the meaning of the “ direction” and say, it would have made it “ particular” and not “ general,” as it would have confined it to “ those children whose approach the disciples were preventing.” Now allow me to ask, if our Lord's address does not manifestly consist of two parts—a “ rebuke,” and a reason for that “ rebuke?” The “ rebuke” is “ particular” as it must be; because our Lord was “ rebuking” the disciples for preventing “ those children” being brought to him. The reason however is “ general” and

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applies to all children : " For of such (not of these in " particular") is the kingdom of God." The article therefore does not limit the reason, though it does limit the " rebuke," and the reason extends to all who are like those infants who were " brought unto" the Saviour. I must now beg leave to say, that the article does not limit the meaning of this passage, and therefore it becomes " an example to the end of time;" and if all the world possessed a disposition to bring their infant children to Christ for his blessing, they ought not to be " rebuked;" for it is certainly still true, that " of such is the kingdom of Heaven." You ask; " Does he mean of such in age and size, or of such in humility and docility of disposition?" And then in answer you proceed; " His subsequent remark determines in favour of the latter meaning: " for so Mark and Luke it follows, " Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein"—If you will only allow our blessed Lord to have spoken on this occasion with his usual wisdom, I presume there can be no difficulty in shewing, that the passage has no such meaning as you wish to attach to it. You must have perceived, that the words, " of such is the kingdom of God," contain our Lord's reason why *these children* should be brought to him. Now what reason would it be for our Lord's complying with the request of these parents, and putting his hands on their children by way of consecration, (for this is always the meaning of this ceremony in the bible) and praying for them, that *adults* of similar dispositions composed his kingdom? When you are seeking a reason for baptizing and receiving an adult, do you seek it in an infant? or in a company of infants? or in any other adult? or in the person himself? If I were to hear you rebuking a person for opposing the reception of a candidate, who was recommended for that purpose; and you were to say; " Suffer him to come:—for of such is the kingdom of Heaven," I should suppose that you intended us to understand, that the person whose reception had been forbidden, was in your estimation possessed of the necessary qualification for church-membership, and entitled to admission of course; that he belonged to the " spiritual kingdom of God," and ought therefore to be admitted into his church. Let us now suppose, that you were for the instruction of such as stood near to say; " Whosoever shall not receive the kingdom of heaven as this candidate, shall not enter therein." Would not you be offended with any one who should wish from this to infer, that you were not speaking, in the reason that you assigned of the candidates in question? I have no doubt but you would think it an insult to your reason, for any person to suppose that you were seeking reasons in any other but the person concerned. Now Dear Sir, only allow that our Lord had as much wisdom as yourself, and that he eagerly embraced every opportunity of making all occurrences subservient to the instruction of his hearers, which certainly will not be allowing too much, and all will be plain and easy, and the reason assigned will be worthy of his infinite wisdom and goodness. As Mr. Edwards observes; " To say: adults belong to the kingdom of God, is no good reason for bringing infants to

Christ. It is a much better one to say: Suffer these little children to come, because these little children and others like them, belong to the kingdom of God." Mr. Pond in reply to your objection, as found in Mr. Judson's sermon says; "In order to evade this argument, Mr. J. contends that the phraseology will admit of another construction. "Of such is the kingdom of God." Not, says he, of such in age or size; but of such in moral temper of heart; in humility and docility of disposition," Suppose we admit this interpretation; Little children then, have a "disposition," a "moral temper of heart," which fits them for heaven, and without which none can be fitted for the kingdom of heaven. Will it not follow that they are fit for the church on earth? Is the church below, holier than that above? This interpretation however, is not admitted. It fixes the utmost absurdity on our Saviour's conduct. "Why should he be very angry with his disciples for forbidding infants in years to be brought to him," because an humble disposition was necessary in grown persons, to fit them for the kingdom? Dr. Gale, a distinguished Baptist, honestly concedes, that the phrase, "of such," refers to infants in years. Reflections on Wall, p. 421." "Mr. Henry says, "the word *toiouton* generally signifies not similitude, but identity; nor can any one instance be found where it excludes the persons or things mentioned." Other authorities might be added. Dr. Stenuet understands it of little children in general," especially those who are in infancy. (Answer to Dr. Addington, p. 61.) and Mr. Booth remarks, that this passage wears a smiling aspect on the final state of such (children) as die in infancy: and that without any reference to carnal descent, which seems to be a Jewish tenet. *Pædobap. Exam.* p. 350."—Mr. Edwards observes: "The Baptists in general understand this (passage) of a state of glory, and allow infants to belong to that, but deny that they belong to the church. This indeed, is granting the greater, and denying the less; and therefore an argument may be taken from what they grant, to destroy what they deny; for it is, an argument *a maiore ad minus*. If infants belong to a state of glory, which is the greater; then much more do they belong to a church-state, which is the less. Besides, as the institution of a church is a dispensation of God, which leads to glory, it is absurd to grant persons a place in glory, and at the same time deny them a place in that dispensation which leads to it."—"What," says Mr. Pond, "does the phrase "kingdom of God," denote? Does it denote the kingdom of future glory? If little children belong to this kingdom, they belong to Christ; and ought to be members of his church on earth. Or does it denote, according to its most usual signification in the four evangelists, the visible church? In this sense, it is explicitly in our favour, and needs no comment. "Suffer little children to come unto me, and forbid them not; for of such is my visible church."

In justification of the sense in which I have understood this passage in the above remarks, I think it not improper to observe, that it agrees perfectly with the covenant relation in which children are declared to stand to God, in the

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Old Testament. At the establishment of the covenant with Abraham, the Almighty made the following declarations; "I will establish my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee and to thy seed after thee,—and I will be their God. This is my covenant which ye shall keep between me and you and thy seed after thee; every man child among you shall be circumcised." (Gen. xv. 4, 10.) Here the children, at eight days old, are said to stand in the most intimate relation to God. The covenant which God made with Abraham was the same as that which he made with the children. The seal which denoted the most intimate covenant relation between God and Abraham, was the same as was set on the children. And the promise to both was the same: "I will be their God;" and "a God unto thee and to thy seed after thee," are expressions which shew, that the Lord considered the father of the faithful and his infant seed as his people, and determined to be their God. Hence he calls circumcision a "token of the covenant betwixt me and you;" and declares—"He that is eight days old shall be circumcised." Nor was the state of things in the least altered under the following dispensation, as is evident from the exhortation of Moses at the conclusion of the giving of the law. Like Peter on the day of pentecost he declared, "the promise to be unto them and to their children." He calls them and their "little ones" to "enter into covenant with the Lord their God,—that he might establish them that day for a people unto himself, and that he might be unto them a God,—as he had sworn unto their fathers, to Abraham, to Isaac, and to Jacob." (Deut. xxix. 10, 13.) Their right to initiation therefore, originated in the interest they had in the covenant, and this in their relation to God, and being the Lord's people, and he being their God he set his seal upon them at eight days old. This therefore, was indisputably indicative of the relation in which they stood to God; for he cannot testify to a lie, and of course, whatever he seals as his, belongs to him, as did all the children of the Jews, whether male or female; for they were all said to be "born unto him." (Ezek. xvi. 20.) The phrases "the kingdom of God," and "the kingdom of Heaven," were always used by the Jews as implying the interest, which any one had in the blessings of the church and covenant, for this world, and that which is to come, as is evident from both the New Testament, and the writings of the Rabbins. See Mat. v. 19, 20. xvi. 19. xxi. 31, 43; and Dr. A. Clarke on ch. iii. 2, and John xx. 29. Of course then this phrase would be, and by our Lord's hearers would be understood to be, descriptive of the interest, which these infants and all others like them had, in the church and kingdom which he was come to establish. As this phrase therefore, by every rule of correct interpretation, is descriptive of the interest which infants have in the spiritual kingdom of the Messiah; and contains his declaration of their right to his blessing, in consequence of this relation; it indisputably makes our blessed Lord recognize the right of infants to church-membership; and it is of course incumbent on you "to shew when this right was abrogated."

In reading your Letters, I several times saw reason to complain of the manner in which you have represented my ideas. Instead of giving them in my own words, which would give the argument entire, and give your readers what they ought to possess, that is a clear view of both sides of the question; you give what you suppose to be my ideas in your own words, and preface them by saying: "you inform us,&c. which makes the whole look like a mere assertion. This you do in your remarks on my note on the passage under consideration. Your observations are; "You inform us in a note that our Lord's kingdom is spiritual, that his subjects are spiritual, and that these infants were spiritual." My information, if such it is to be considered, was as follows; "He (our Lord) always taught that his kingdom was spiritual: these (infants) he declares were the subjects of that kingdom: therefore they must be "spiritual" as are all the subjects of that kingdom.—Gal. 6, 1.—that is in a state of justification." Now Dear Sir, instead of talking about the "wonderful confusion of my ideas on this subject," you should have disproved this reasoning. Is it not a truth that our Lord "always spake of his kingdom as a spiritual kingdom?" as "not of this world,"&c. And is it not a truth, that he declared infants to be the subjects of this kingdom? If you cannot disprove these propositions, and I must think this impossible, you certainly cannot deny me the inference I draw from them, for any one knows that a subject of a spiritual kingdom, must be "spiritual." A proper regard to the expressions used, and a reference to the passage quoted, would have saved you all your speculations, and have shewn you the futility of those charges and contradictions which you have heaped upon my head on this subject. If infants be the spiritual subjects of a spiritual kingdom, they are in a state of justification, which state is always accompanied with a degree of the influences of the spirit: and that infants are in this state through the interest which they have in the blood of Christ, and not as you make me suppose, through "regeneration in baptism," I shall attempt to prove. As related to the first Adam they are both "guilty and depraved creatures," and "the children of wrath even as others;" but as related to the second Adam, they are not guilty, and though they are of course depraved fallen creatures, they inherit what an able divine calls "a seed of life," which is the "light which enlighteneth every man coming into the world." (Parkhurst's tran. of John i. 9)

That infants at the time of their birth are in a state of justification, is evident from all those passages which speak of the condemnatory effects of the original transgression, as they affected Adam's posterity, and as graciously done away by the interposition of Christ, (See Rom. v. 18, and II Cor. v. 19. and in which God is said to have been "in Christ reconciling the world unto himself, not imputing to them their *paraptemata* or "fall," as the same word is translated Rom. xi. 11, 12. Parkhurst, when speaking of the sense in which this word is to be understood in II Cor. v. 19, observes; In which view it is particularly

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spoken of Adam's transgression or fall;" and he refers to Rom. v. 15 18, as a parallel passage. In the former passage the Almighty is represented as treating with man in the way of grace, because he "was in Christ reconciling the world unto himself," and this reconciliation is declared to be his "not imputing to them" this "offence"—that is the "fall," or "Adam's transgression." If he asked, is this all that is intended by the doctrine of reconciliation? I answer, No. There is, in the passages under consideration, mention indisputably made of a twofold reconciliation. One is our being "reconciled to God by the death of his Son" without any condition on our part, the other is our being reconciled to him after having committed actual sin "by faith" in "his blood." See Rom. v. 10, and com. v. 1, with v. 9. In II Cor. v. 19, 21, the apostle makes the first, the ground of his exhortation to the second: "God was in Christ reconciling the world unto himself, not imputing their trespasses (or "fall") unto them; and hath committed unto us the doctrine of reconciliation. Now then (or therefore) we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled unto God." This is as though the apostle had said; "In consequence of the merciful interposition of Christ, the second Adam, God does not impute to the world the guilt of the sin of the first Adam. The sin which separates between you and God, is *actual sin*; and this also having been atoned for by Christ, and God having committed to us the doctrine of reconciliation, we therefore pray you in Christ's stead be ye reconciled unto God," by "receiving the atonement." The second argument therefore is; "For he hath made him *to be sin* (or rather "a sin offering" for us, who knew no sin; that we might be made the righteousness of God in him)."—The same doctrine is taught by the same apostle Rom. v. where he shows, that the effects of Christ's death extended beyond the forgiveness of the original offence, and also reached to the "many offences" which constitute actual sin; and that in each sense, they were as to the number of individuals, commensurate with the effects of the fall: "But not as the offence so also is the free gift: for if through the offence of one (*the*) many (*oi πολλοι*) be dead, much more the grace of God, and the gift by grace, *which is* by one man, Jesus Christ, hath abounded unto (*the*) many, ("i. e., says Parkhurst) the multitude, or whole bulk of mankind." See also Dr. Macknight. "And not as it was by one that sinned, so is the gift: for the judgment (or "sentence") was by one ("offence") to condemnation, but the free gift is of many offences unto justification." We see therefore that the effects of Christ's death, equal those of Adam's sin as to the number of individuals, and they exceed them as to the number of sins, as he not only atoned for the original sin, but for all those actual "offences" which flow from it.—But a passage which is if possible more in point is, verses 6—10: "For when we were yet without strength, in due time Christ died for the ungodly.—But God commended his love towards us, in that, while we were yet sinners, Christ died for us. Much more then, being now justified by his blood, we shall

be saved from wrath through him. For if, when we were enemies, we were reconciled to God by the death of his Son, much more being reconciled, we shall be saved by his life." In these verses, the apostle is evidently contrasting two different states of the same persons, at two different periods. The first he denominates their being "without strength"—their being enemies (or rejected of God, See Parkhurst under the word *Eckthos*;) and their being sinners. When they were in this state Christ interposed: "In due time Christ died for the ungodly." A consequence of this was a change in their relative condition:—They were "reconciled to God by the death of his Son," (v. 10.) It is indisputable, that after this they underwent another change, by which their actual sins were removed. This change is called a "being now justified by his blood;" (v. 9.) and also a "being reconciled," and that by having "now received the atonement," or "reconciliation" "*by faith*." See verses, 9, 10, 11, and 1. The former reconciliation was accomplished "by the death of his son" without faith on the part of the reconciled; the latter "by faith in his blood" which is called their "receiving the atonement." Notwithstanding the former reconciliation, they continued in a state of death, owing to the depravity of their hearts. (v. 15. ;) but by the latter, they were blessed with "Peace"—v. 1; with "access" to God—v. 2; with establishing grace—ib; and were enabled to "rejoice in hope of the glory of God:" and "the love of God was shed abroad in their hearts by the Holy Ghost given unto them; verses 2, 5. The first reconciliation, which was a consequence of the death of Christ, without any condition on the part of the reconciled, St. Paul declares extends to the same number of individuals as are affected by the fall, and is of course enjoyed by them until they commit actual sin, by which it is dissolved. "As by the offence of one (or as in the margin: "by one offence:" See also Macknight) judgment came upon all men to condemnation; even so by the righteousness of one (or by one righteousness:" See Margin.) The free gift came upon all men unto justification of life." (v. 18, 19) The latter reconciliation, which was also a consequence of the death of Christ on condition of believing, was of course confined to believers; and "therefore being justified by faith they had peace with God through our Lord Jesus Christ." (v. 1.) The former reconciliation without faith, is suited to the state of infants who cannot believe, and must be enjoyed by them. For if Christ died for any sin, he certainly died for original sin. (v. 18.) If he died for it, his guilt is certainly either cancelled, or else the malignity of the sin of the first Adam, is superior to the virtue of the blood of the second Adam—the Lord from heaven—and consequently he is no Saviour. If it is cancelled, no child of Adam can possibly be condemned for it, and therefore it is, that the consequences of Christ's interposition are called "reconciliation," and that this reconciliation is said to extend to the same number of individuals as are affected by the fall (v. 18.) Consequently, either "judgment came upon" in-

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faults "to their condemnation," and in this case the "free gift" has also "come upon them unto justification of life;" or else "judgment" never did "come upon them to condemnation," and consequently, there was no necessity for the free gift to come upon them, for they never were in a state of condemnation, if they were not affected by the fall. The alternative which you will choose, is the former, i. e. that they were in consequence of their relation to the first Adam, the general representative, "made sinners;" and in this case St. Paul compels you to admit, that in consequence of their relation to the second Adam, the last general representative of mankind, they are not in a state of condemnation for the offence of Adam, as "the free gift has come upon" them "to justification of life." On the 19th verse, see the excellent notes of Dr. Macknight. Could we consider the offspring of Adam as merely related to him, we should not only have to consider them as *depraved* as they are now, but also in a state of *condemnation*; for the very idea of his being their *representative* would imply this. But this the scriptures forbid us to do. They in every place where they speak on the subject, invariably represent Christ as, as much the representative of mankind as Adam was, and especially the places above mentioned. They also make the condemnation of mankind a consequence of actual, and not of original sin; (Ezek. xviii 20, I John iii. 4, and Rom. vi. 23.) and gospel justification in the case of adults is declared, to consist in "the remission of sins that are past." Rom. iii. 24, 26.

"The scripture tells us," says the excellent Fletcher, "that Christ in all things hath the pre-eminence: but if Adam be a more public person, a more general representative of mankind, than Jesus Christ; it is plain, that, in this grand respect, Adam hath the pre-eminence over Christ. Now, as this cannot be, as Christ is at least equal to Adam, it follows, that as Adam brought a general condemnation, and an universal seed of death upon all infants; so Christ brings upon them a general justification, and an universal seed of life.

"I never yet saw a Calvinist, who denied that Christ died for Adam. Now, if the Redeemer died for our first parent, he undoubtedly expiated the original sin, the first transgression of Adam. And if Adam's original sin was atoned for, and forgiven to him, as the Calvinists, I think, generally grant, does it not follow, that although all infants are by nature children of wrath, yet through the redemption of Christ they are in a state of favour or justification? For how could God damn to all eternity any of Adam's children for a sin which Christ expiated? A sin which was forgiven almost 6000 years ago to Adam who committed it in person?

"The force of this observation would strike our Calvinist brethren, if they considered that we were no less in Adam's loins, when God gave his Son to Adam in the grand, original gospel promise, than when Eve prevailed upon him to eat the forbidden fruit. As all in him were included in the covenant of perfect obedience, before the fall; so all in him were likewise interested in the

covenant of grace and mercy after the fall: and we have full as much reason to believe, that some of Adam's children never fell with him from a state of probation, according to the old covenant; as to suppose, that some of them never rose with him to a state of probation, upon the terms of the new covenant, which stands upon better promises." (Works volume III. p. p. 250, 251, Oct. Ed.)

To what degree infants are under the influences of the Spirit, I shall not attempt to determine. I must however be allowed to say, that I can scarcely conceive an idea more horrible on this side of the bottomless pit, than that of a human being how young soever, being destitute of some degree of the influences of "the Spirit of promise." Such a being must be given up to the dominion of Satan, who would in my opinion make a powerful agent of mischief, as well as an awful picture of wretchedness, even of an infant child; to prevent which, I presume some degree of the Spirit's influences must be communicated. Christ is said to be "The true light which enlighteneth every man coming into the world," and to this light I believe, we, in every stage of our existence, owe every thing by which we differ from incarnate fiends; and it is discovered in those relents on the consciousness of crime, and that shame which is connected with a conviction of its commission, as soon as reason begins to dawn. This is what Mr. Fletcher, I think very properly calls, "an universal seed of life," which "Christ brings upon all infants." Calvin pleads even for the regeneration of all elect infants, in the following words; "If we have in Christ a most perfect pattern of all the graces which God continually sheweth to children, verily in this behalf also we have a proof unto us, that the age of infancy is not so far unfit for sanctification. But however it be, yet this we hold out of controversy, that none of the elect (of which number he had just considered some infants) is called out of this life, which is not first made holy and regenerate by the Spirit of God." In answering an objection of the *Anabaptists*, that the "incorruptible seed" of the word was the means of regeneration, and that infants could not receive this word, and therefore could not be regenerated, he observes; "But we deny that it ought thereupon to be gathered, that infants cannot be regenerated by the power of God, which is to him as easy and ready as to us it is incomprehensible and wonderful." (Inst. B. iv. c. 16. Sec. 18. See also Goodwin's Redemp. Red. p. p. 329, 330. Ed. 1651.)—I do not see how you can deny Calvin all that he pleads for, at least, I cannot see how you can deny the possibility of it. You believe that infants are the "partakers of a depraved nature," and "have good hope in the mercy of God that all infants dying in that state are fitted for the employment of a heavenly state, and through the death and sufferings of the Saviour, are brought into that rest which remains for the people of God." p. 10.) This must be by the influences of the "Spirit of promise," and of course, infants are capable of those influences, and if in order to the enjoyment of heaven, why not in order to live on earth? I do not

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however wish to advocate this doctrine, nor do I pronounce it untrue. I would rather say that the "seeds" or first principles of piety are planted in their hearts; and this I think confirmed in "scripture and experience." That these were enjoyed by Jewish infants under a former dispensation, and were to be continued to them under the present, I think evident from Isaiah xliv. 8 and lix. 21; and that "the blessing of Abraham was to come on the gentiles through Jesus Christ" I think has been already proved, and St. Peter on the day of Pentecost, declared the promise of the Holy Ghost to be unto the Jews and "their children," without any restriction, and also unto those who were "afar off," and as the same blessings have now come on the Gentiles, this promise must be to our "children" also. Our blessed Lord also declared respecting infants; "Of such is the kingdom of Heaven," and this he assigned as his reason for "blessing" and "praying for them;" and as he "blessed them," they were blessed indeed no doubt with the blessings of his grace. Let us now appeal to experience. From what source do you suppose, we derive these sacred influences, which, with gratitude we remember to have operated on our minds ever since reason began to dawn, and which, as is the case with the apostate, gradually subside as man proceeds in iniquity, and are only revived "by the renewing of the Holy Ghost." Were they any of the effects of the fall? Or were they some latent remains of original purity? You will not believe the former, and if you suppose the latter, you must deny the doctrine of the total depravity of human nature, a thing to which I believe you are no more inclined than myself. The truth is, the effects of the fall "are only evil, and that continually," and "every good and perfect gift descendeth from the Father of lights," and that infants partake of his sacred influences, is evident, not only by what has already been said, but from instances of early piety. The following are in point, from Mr. Wesley's Journals of July 28, 1746, and April 8, 1755:

"Saturday the 28th, I inquired more particularly of Mrs. N., concerning her little son. She said, "He appeared to have a continual fear of God, and an awful sense of his presence: that he frequently went to prayers by himself, and prayed for his father, and many others by name: and that he had an exceeding tenderness of conscience, being sensible of the least sin, and crying and refusing to be comforted, when he thought he had in any thing displeased God: that a few days since he broke out into prayer aloud, and then said, "Mamma I shall go to Heaven soon, and be with the little angels. And you will go there too, and my papa; but you will not go so soon:" that the day before he went to a little girl in the house and said, "Polly, you and I must go to prayers. Do not mind your doll. Kneel down now. I must go to prayers: God bids me." When the Holy Ghost teaches there is no delay in learning? This child was then just three years old. A year or two after, she died in peace.

"Tuesday, 8.—Through much hail, rain, and wind, we got to Mr. B.'s at

Hayfield, about five in the afternoon. His favourite daughter died some hours before we came: such a child as is scarcely heard of in a century. All the family informed me of many remarkable circumstances, which, else, would have seemed incredible. She spake exceedingly plain, yet very seldom; and then only a few words. She was scarcely ever seen to laugh, or heard to utter a light or trifling word. She could not bear any that did, or any that behaved in a light or unserious manner. If any such offered to kiss or touch her, she would turn away and say, "I don't like you." If her brother or sister spoke angrily to each other, or behaved triflingly, she either sharply reproved, (when that seemed needful) or tenderly intreated them to give over. If she had spoken too sharply to any, she would humble herself to them, and not rest till they had forgiven her. After her health declined, she was particularly pleased with hearing that hymn sung, "Abba, Father:" and would be frequently singing that line herself, "Abba, Father, hear my cry." Monday, April 7, without a struggle, she fell asleep, having lived two years and six months.

These accounts Dear Sir, lead me to pray that I may daily "receive the kingdom of heaven" more like these "little children." You will perhaps object, that these are extraordinary cases. I admit it; but at the same time must observe, that this no more proves the want of the seeds of piety in the hearts of children in general, than instances of extraordinary piety in the case of adults, proves that it is wanting in the church; but rather the contrary; and I must also think that if parents had more faith on this subject; and were more diligent in application to that Saviour, who loves "little children," for "blessing" and intercession in their behalf, that, under the teaching of the Holy Ghost as Mr. W. properly calls it, these seeds of piety would be more frequently, nay generally brought to perfection at an early age. The strongest objection is, perhaps found in the evil tempers of "little children." These prove that like ourselves they are depraved but not that they are graceless. These are sometimes through surprise, or the power of temptation discovered in adults, whom we should very erroneously conclude were not even in a regenerated state. The truth is, all are liable to them, so long as they are not "sanctified wholly."

"This age," says an able writer, "indeed fruitful with absurdities, hath produced an author capable of asserting that infants sin 'in a very short space after they are born,'—even while hanging 'at the breast,' and scripture hath been pressed into the defence of this most ridiculous hypothesis. The Psalmist says 'The wicked are estranged from the womb.' This is their original depravity. 'They go astray as soon as they are born, speaking lies.' This is the way in which their depravity is generally first discovered. But this language is to be taken with some latitude, unless any person wish to prove that children speak as soon as they are born. The expression means (and can only mean) that children sin as soon as they are capable of sinning

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"It would be paying too serious an attention to such reveries to answer the argument derived from the winger of infants, and the tears of sucklings. The scripture describes infants, as such, as have "no knowledge between good and evil." (See Dent. i. 39, Isa. vii. 16.)—"Should I be asked to assign the age at which children begin to be accountable for actual sin," I must be permitted to say with the excellent Rev J. Newton, whose words in this sentence I am quoting,— "It would give me no pain to confess my ignorance. The Lord knoweth."

You tell us that this doctrine is "dangerous to the souls of men." But why? Are their lives so innocent and pure as to lay no foundation for repentance, faith and holiness? Alas! no. There are none who arrive at a state of maturity, without affording ten thousand instances in proof of the need of their "being born again," in order that they may enter into the kingdom of God. It would be no more dangerous to the soul of a wicked man to inform him, that he was once while an infant in a state of favour with God, than it is to preach the same doctrine to an apostate, when you wish to give him to see the necessity of his "repenting and doing his first works." (Rev. ii. 2.) On the contrary, to lay the foundation of the necessity of repentance and justifying faith in *actual* sin, and in the sinner having "resisted the Holy Ghost," is to proceed according to apostolic example, and must convict the sinner in addition to all his other sins, of the heinous sin of ingratitude. But to tell a sinner that he was born in a state of condemnation on account of the sin of Adam, because he had not an interest in the death of Christ, the second Adam; and that he was not possessed of the talent of divine grace,— "the light which enlighteneth every man coming into the world,"—is to furnish him with an apology for both his state, and his vices, which are known in too many cases to have been awfully "destructive to the souls of men." It is much better in my opinion to preach that, "as by the offence of one, judgment came upon all men to condemnation; even so by the righteousness of one, the free gift came upon all men unto justification of life;" and that "God was in Christ reconciling the world unto himself, not imputing their ("fall" or original "offences") unto them, and hath committed unto us the word of reconciliation;" and to "pray them in Christ's stead to be reconciled," from a consideration that Christ has also died for the "many offences which constitute actual sin; inasmuch as "he

*For these quotations, and the one containing the testimonies of Messrs. Henry, Stennet, and Booth, in the present letter, see an anonymous "Essay on Infant Salvation," published "For Button and Son, Paternoster Row, London, 1803." The author I understand is a Calvinist of the name of Williams; and I think his pamphlet, of only 42 pages, ought to be in the hands of all who hold the awful doctrine of Non elect infant damnation; and especially those, who are mourning the loss of infant children by death, for whose "consolation" it is particularly intended.

both made him to be sin for us who knew no sin; that we might be made the righteousness of God in him." This, as a principal argument, is likely to lead to that repentance* which is unto life," and to an anxiety after "the renewing of the Holy Ghost," which will not be disregarded by that God who "is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness; and this will counteract our natural depravity when given." In these remarks I have given you my opinions of the ground on which our blessed Lord proceeded in "blessing" "little children." In the declaration;—"Of such is the kingdom of heaven"—I think he has claimed infants as the purchase of his blood, and like Peter pronounced them entitled to the blessings of his grace as their circumstances require. This being the case, he rebuked those who wished to prevent the application of the parents in their behalf, and blessed the infants on their application, and assigned the same reason which I presume he would have urged, had it been a believing adult who was thus making application, and had been prevented in coming unto him, if he had thought proper to assign a reason for his conduct. A reason which would recognise this believer as his subject, and consequently according to the condescending maxims of his government, entitled to his "blessing;" is, what might reasonably be expected, and would most effectually have silenced the opposing disciples; and this I hope it has been proved is the very reason which he assigned in the case under consideration. If infants are "reconciled unto God by the death of his Son," they are his (com. Rom. v. 18. Ezek. xvi. 20. Mark x. 14.); if they are his, they of course do not belong to either "the God of this world," or "the world" of which he is "the God;" if not, they belong to his church, which is the "family" of God, and of course they ought to be admitted: and if they ought to be admitted, of necessity they must be baptized. I must therefore conclude, that instead of any part of this passage being as you have been led to pronounce it;—"In every circumstance unfavourable to infant baptism;" it is

*You deny that I speak of the necessity of "faith and repentance" when I speak of the arguments with which I suppose infant baptism furnishes a pious Prodbaptist, as an inducement to his children to devote themselves to the service of God. I think however that you will find them in their scriptural order (Mark i. 15.) in the following passage from p. 13:—"If, therefore, it be true, Sir, that principles, and arguments, and motives, are of use in Religion, as incentives to repentance, faith, and holiness; I presume we may venture to affirm, that the designs of christian baptism are more likely to be answered by infant than by adult baptism; seeing that its obligations may be enforced in infancy; are binding on the child as soon as he arrives at years of maturity; are sanctioned by both divine and paternal authority and affection; and are no less binding on every pious man who does not doubt its validity, than if baptism had been administered to him by his own desire when he first began to "confess Christ before men." The apostle knew, no doubt, what motives ought to be urged; and in Rom. vi. chap. he refers also to initiation by baptism as a reason why the baptized should be "dead to sin," and not "live any longer therein." v. 1. 4. This passage will also answer your question p. 55:—"What duties, or obligations, or privileges baptism creates?" St. Paul could not say if you cannot."

as the contrary as favourable as we could desire. This is tacitly admitted, by the anxiety which has always been manifested by our opponents to wrest it out of our hands, by putting a construction upon it which I trust it has been proved, is neither reasonable nor scriptural. That they may not be rebuked by the friend of "little children" in another world for having thus undesignedly employed their talents in this; and that we may all "receive the kingdom of Heaven like little children," are the sincere prayers of,

Dear Sir,

Yours very affectionately,

GEORGE JACKSON.

LETTER V.

DEAR SIR,

In the preceding letters, I presume it has been evinced that infants are the property of God—redeemed unto him by the blood of his Son. If this be the case, I think it is equally consistent with scripture and reason, to suppose, that he would in appointing ceremonies in his church, by which his subjects were to be solemnly recognised as his, appoint these ceremonies with a reference to his infant as well as his adult subjects, and hereby make it the duty of parents, not only to give up themselves, but also their children unto him. These suppositions are happily supported by the divine procedure under the former dispensations of the covenant of grace, and unless a change could be proved, by which he had relinquished his right, and dissolved his original relation to infants; I can see no reason why it should not be the same under the present dispensation of the same covenant, and especially with the foregoing arguments in view. Of course, I suppose that Pedobaptists are at least consistent with themselves in supposing baptism to be a ceremony, whereby the subject is claimed by the Lord as his; and by the parties concerned, dedicated unto him. And without the least disposition to question the piety of those who are of an opposite opinion, I cannot suppress a conviction, that there is something in such an appointment on the part of their covenant God, which is particularly congenial with the feelings of pious parents. The joy of the father on himself and all his, being solemnly recognised as the property of God, and members of his church, by an ordinance of divine appointment; appears so perfectly in unison with these feelings and ideas, that were it not revealed that he “rejoiced over his family” on this occasion, I should as by instinct take it for granted. This view of the subject is also confirmed by the conduct of the parents who came to our Lord presenting their children unto him, and by his proceedings in dedicating them unto God. I must therefore beg leave to pursue a different order to that which we have hitherto observed with our discussion, and as there is a connection between the two subjects which should certainly be regarded, I shall begin this letter with some observations on dedicating our children unto God.

You observe; “If I may speak it without giving offence, I must say that I think there is a much greater share of superstition, than of either good sense or piety in your ideas on this subject.”—If you can “speak” such

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things without offending against the word of God, you have no need to apologise for your ideas and expressions as to my principles. I confess myself attached to the practice for which I plead, because I think it is founded on the word of God; and of such a peculiar construction is my mind, that the more I examine my Bible, the more "superstitious" I become. Some of the Jews in the days of our Saviour were as "superstitious" as I am, and "they brought their infant children that he might put his hands on them and pray;" "and knowing" as you confess "that the prayers of a righteous man availeth much, they naturally desired his prayers in behalf of their children." You must allow that our blessed Lord new their motives, and also that he was faithful enough to reprove them if these motives had not been such as he approved, and, you must also admit, that those "thoughts" which you think were so "natural" to these persons, were Jewish "thoughts" instilled into their minds by that covenant which you tell us "has waxed old and vanished away;" and which "thoughts" you now consider so "superstitious." These "thoughts" however our Saviour encouraged, and "rebuked" his disciples for discouraging them, and "blessed" the children "brought to him," and assigned as his reason for his own conduct and for disapproving of that of his disciples; "Of such is the kingdom of heaven;" which both "common sense and piety" unite to lead us to suppose must have been expressive of the relation in which they stood to that kingdom which he was come to establish. Whether these parents knew who our Lord was, or not, does not alter the case, as he knew himself. He was the Great High Priest over the house of God, and what he laid his hands on and presented unto God in prayer, was consecrated to God; and when as the Head of the church you hear of him "blessing" "little children," and that at the request of those who were troubled with the same "superstitious" "thoughts" as myself, you should I think suppose, that he sanctioned infant church membership, and if so, he sanctioned infant baptism, as they cannot be members without it. I must presume, that we may claim and plead for a privilege which God appointed, which he never revoked, and which our Saviour sanctioned in these proceedings, without being very justly branded with "superstition," that is, the privilege of dedicating our children unto God, and sealing them with the seal of the covenant according to divine appointment.*—We have certainly in the conduct of our blessed Lord, a proof that

* "The covenant with Abraham," says Mr. Pond, "is still the covenant of the church. Of this covenant, circumcision was formerly the token. This is decided by God himself. (Gen. xvii. 11.) But circumcision is now abolished; and baptism, an ordinance of the same church, and of course under the same covenant has been instituted. Has not baptism, then, taken the place of circumcision, as the visible token of the covenant with Abraham? In order to solve this enquiry we must determine whether these ordinances are of a similar import. Merely the external ceremony is of no consequence in either. The relation they hold, both to each other and to the covenant, must be determined entirely by their internal signification."

Circumcision, as a token of the covenant, was both a *sign* and a *seal*. (Rom. iv.

Infants may be blessed in answer to prayer. In the proceedings of God under the former dispensations, we have a proof that they may properly be the subjects of an ordinance, which is a representation of the choicest blessings of his grace, without any of those conditions which are required of adults; and that they may be members of a church the adult members of which like Abraham must either have faith or they cannot be justified; and that this was indicative of their relation to him and a claiming them as his own; and as God does not institute unmeaning, "absurd," "ridiculous," "superstitious," ceremonies and relations, I think we have indisputable proofs that a ceremony of recognition on the part of God, and of dedication on the part of those concerned, performed by a righteous man, (and such alone ought to perform it,) on the application of pious parents, may be a real "blessing" to infants. By such "an ordinance," as Dr. A. Clarke observes, "no soul living can prove that they cannot be profited." "Though little children, they were capable of receiving his blessing. If Christ embraced them why should not his church embrace them?" That the church once did this, there can be no dispute. That it was sanctioned by our Saviour I think is equally indisputable; and if it were a duty to dedicate their children to God, and constitute them members of his church under the former dispensation, it was a privilege; for such are all the ordinances and appointments of God: and I now ask, as in my former letters on this subject: "Does it belong to that dispensation, compared with which, those which have preceded it have 'no glory' remaining, 'by reason of the glory which excelleth,'" to abridge our privileges, and deprive the Christian of the opportunity of "presenting his children unto the Lord," by presenting them for admission into his church, and thereby laying each under an obligation to fulfil his duty?"

11.) As a sign, it was emblematical of the circumcision of the heart, or regeneration. "Circumcision is of the heart, in the spirit, and not in the letter. (Rom. ii. 29.) As a seal, it confirmed 'the righteousness of faith,' or the covenant of grace. It proclaimed to the world, that all who had voluntarily submitted to it, with suitable feelings of heart, were entitled to every favour promised in this covenant, and especially that their faith was imputed for righteousness. Such was the import of circumcision. Is not that of baptism precisely similar? This too, is both a sign and a seal. As a sign, it is an emblem of the washing of regeneration, or the baptism of the Holy Ghost. It therefore signifies the same as circumcision. Does it not also seal the same? Those who submit to this ordinance with suitable feelings of heart, may be humbly sure that their faith is imputed for righteousness, and that they are entitled to all the blessings of the covenant of grace. We have now shown, that when the ancient token of the covenant with Abraham was abolished, an ordinance was established in the church, and appended to the same covenant, of a very similar import. How, then, is it possible to resist the conclusion, that this latter is substituted for the former? How shall we avoid concluding, that baptism is now, what circumcision formerly was, the token of the covenant with Abraham?" For replies to what Mr. P. calls the "cavils" of Mr. Judson on this subject see Pond pp. 98, 100. — You must either admit the force of this reasoning, or else maintain, that the present is a perfect anomaly in the divine proceedings; that is a covenant without either sign or seal.

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Your remarks on my *Motto* selected from the commentary of Dr. A. Clarke are connected with this subject, and I shall therefore remark upon them in this place. "It appears to you that the Dr. provides a very inadequate remedy for the wickedness of children, viz. infant baptism." (p. 51.) and you ask, "Why does the doctor connect faith, humility, and prayer, in the parents with baptism?" You then exclaim; "Surely he would not infer that all who practise it are such!"—That is, those who "practise" "infant baptism" are neither "faith, humility, nor prayer!"—Now allow me to ask in return, why you did not discover from the motto that "the doctor" did not "connect faith, humility and prayer with baptism" as things which *do* exist in all who practise infant baptism; but as things which *ought* to exist in them. It is the subject of his lamentation that the children of his fellow creatures are not "put under the care of Christ by humble, praying, believing parents; and that baptism is too frequently performed, as you say it is, merely from custom." The Doctor did not "prescribe infant baptism," as you suppose, in the way in which it is usually performed, as "a remedy for the wickedness of children;" but supposed, as I have done above, that if it be a duty it is a privilege; and when he saw many who had been baptised turn out so wicked even while they were children, he supposed one reason was that these children were not "blessed" of God in the degree in which they would have been, had they been "put under the care of Christ by humble, praying, believing parents;" and I candidly confess myself as "superstitious" as the Doctor. You tell us of those who brought their children to Christ under the idea that "he was a good man and a prophet," and that "the prayers of a righteous man avail much," and that "they naturally desired his prayers in behalf of their children." I cannot but wish that we could discover a greater number of such "natural desires" in parents. I should rather suppose that they were *spiritual* desires, and that these parents were "humble, praying, believing" parents," such as we all, with Dr. C. wish to see multiplied; and that they brought their children unto Christ knowing him to be "we will suppose with you, "a good man and a prophet," and wishing to place them "under the protection and blessing of God," by securing "his prayers in their behalf." As Christ "blessed them, they were "blessed indeed; and I have no doubt but there would be some difference between them and those who were never brought to Christ; and as you have said fails to convince me of the contrary; and that this will not be the case with the children of that man, who believes it to be his duty to dedicate his children to God in baptism, and accompanies that dedication by humble, believing prayer. For he has promised that "if we abide in him, and his words abide in us, ask what we will (in his name) and it shall be done unto us?" John xv. 7, 16.)—The Doctor adds; "Whatever is solemnly consecrated to God abides under his protection and blessing;" and on this you observe; "The Doctor's opinion, as far as you can learn it, is, that God has engaged to bestow saving grace on all those children who have been dedicated to him in baptism, and whose parents are faithful

in performing their duty towards them. In this opinion you cannot agree, as you see no foundation for it in scripture; and it appears to be contradicted by experience. If God has entered into a covenant with all believers (you proceed) to save their children upon certain conditions, then, where these conditions are performed, their children will be all infallibly saved. But we very seldom see an instance either in scripture or by our own observation, where all the children, even of pious parents, are truly pious. You should have remembered that you are here giving the supposed opinions of one, who does not like yourself believe that God gives one kind of grace to one, and another kind to another, and that wherever "saving grace" is given, "infallible salvation" follows of course; but of one who believes, that a "talent" of "saving grace" is given to "every man" by that Saviour who is "the light which enlighteneth every man coming into the world;" and who believes that larger or lesser degrees of this grace are communicated, according as they are sought by humble believing prayer: (James iv. 6; I. Peter v. 5; Luke xi. 13; and John xvi. 23, 24) and who is at least consistent with himself, and I think also with the bible, in supposing that children may receive greater or lesser degrees of this grace, in proportion as their parents are diligent in bringing them unto Christ in fervent, humble, believing "prayer in their behalf." Is the Saviour's ear heavy that he cannot now hear, or his arm shortened that he cannot now save? If not, why should he not bless our children as well as those already alluded to? As for God having entered into any covenant to save all the children of pious parents on certain conditions, and all the children being infallibly saved when these conditions are performed; these are purely ideas of your own, and ideas for which, as you very properly say, we have no foundation in the scriptures. What Dr. C. said was this; "Whatever is solemnly consecrated to God, abides under his protection and blessing." And I presume we can find something like this in the scriptures. In the book of Proverbs we read of our duty, "and there is a gracious promise annexed;"—"Train up a child in the way he should go; and when he is old he will not depart from it." (Ch. xxi. 6.) Under the former dispensation, this duty was commenced by dedicating the child unto God, by sealing him with the seal of the covenant, and initiating him into the church of God; and I must beg leave to think, that some powerful reasons have been assigned for the continuance of this practice. Allow me now to ask, on what does the success of a pious man depend in "training up his children in the way they should go?" I presume you will answer; on the blessing of God on his labours. If this be the case, then the declaration is equivalent to a promise that God will bless the labours of those who diligently attend to the duty enjoined. I think it has been already proved, that Christ will bless even our infant children if we give them up to him in prayer, and this consideration connected with the passage under review will prove, that persevering exertion, accompanied by persevering prayer, is, in general, likely

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to ensure success; and blessed be God those expectations are neither out of
by the scriptures; nor by experience; nor by observation; and those argu-
ments which are founded on exceptions are no proofs against the rule. Our
children like ourselves are free agents, and if after they arrive at years of
accountability and discretion, instead of improving and consequently increasing
their "talent," they "bury it in the earth;" the "Spirit of God will not always
strive with" them, and instead of "working out their own salvation with fear
and trembling," they will "treasure up unto themselves wrath against the day
of wrath." That pious parents have a greater number of pious children than
those who are wicked, I presume you will not deny. What you had to prove in
order to overturn Dr. Clarke's sentiments was, that the children of those, who
never dedicate their offspring to God, by humble, believing prayer, have as
great a share of the blessing of God; are as free from wickedness, and as much
under the protection and blessing of God, as the children of those who second
their acts of dedication by humble, believing prayer, and by "training up their
children in the fear of God;" a task which I confidently presume you are not
sufficiently impious to undertake. I trust that both Dr. C. and myself have as
much of that "charity" which "hopeth all things," as will prevent us from instituting
any invidious comparisons between the children of Pœdobaptists, and
those of "Baptists and Quakers," which is the construction you have strangely
put on my motto. A remedy for the wickedness of our children, as well as for
our own must be sought in the "blessing of Abraham which is come on the Gen-
tiles through Jesus Christ," that is "the promise of the Spirit;" and this must
be sought in dedication unto God "by faith." As our Lord would no doubt
have "rebuked" the parents instead of his disciples if they had sought a
temporal "blessing" for their children, or "infants," and as he blessed these
children at the request of their parents, I think we have encouragement to seek
this remedy, by dedication to God in infancy, and as he blessed infants because
"of such is the kingdom of heaven," in which I hope it has been proved their
right to church-membership implied; I still suppose that we have scriptural
grounds for this dedication being performed in baptism; which is indisputably
the only ceremony professedly of a dedicatory nature acknowledged among
Christians.

"You have raised an objection in the above remarks, which I do not consider
because of its force, but because I think it is calculated (whether intended or
not is best known to yourself) to reflect on the character of Dr. Clarke with
whose plea for infant baptism you have connected it, and who you evidently
considered as pleading for it with all its abuses. You inform us; "Mr. Scott
(author of the commentary) in his life lately published, mentions his winning
money from a lady at cards at a christening;" and then you say; "It is to be
feared this is a specimen of the manner in which such things are generally con-
ducted. The minister after professing to initiate the child into the church of
Christ, sits down to a fashionable amusement." (p. 52.) Allow me to ask what
this arguing proves? Does the abuse of any thing argue against its use? Suppose
some of the Jews had "sat down to a fashionable amusement" after they had

You further inform us, that "we read that our first parents had two sons, Cain and Abel; one was a child of God, and the other a sinner exceedingly. To what (you demand) shall we attribute this, to a difference of instruction, example &c. or to the sovereign grace of God, which alone constitutes us heirs of Salvation? So you would rather attribute the difference between two children "one of which is a child of God, and the other a sinner exceedingly," "to the sovereign grace of God;" of course given in the one case, and withheld in the other; than to the unfaithfulness of parents! I think we have some proof that God is as much the Sovereign of one soul, as another;—for "all souls are his." See Ezek. xviii. 4. This chapter will also give you to see that when they have arrived at years of discretion, the obstinacy of children, the same as of parents, alone makes the difference. See Acts vii. 31. "For I have no pleasure in the death of him that dieth, saith the Lord God: wherefore turn yourselves, and live ye." (v. 32.) Can you inform me how he could be "a God of truth" and make this declaration, if it were as much his "pleasure" to withhold "Sovereign grace" from Cain, as it was his delight to communicate that grace to Abel? I allow that "the sovereign grace of God alone constitutes us heirs of salvation;" but I must also maintain, that if this "sovereign grace" be not equally communicated to all, and equally free for all, his "sovereign" wrath "alone constitutes" the successors of Cain the "heirs of" damnation, for without this grace, they cannot be any other. "Sovereign grace," in the sense in which you have here used that phrase, always implies sovereign wrath, and it would in my opinion have been much better to have allowed the Almighty to answer for himself on this subject, than to have answered for him in the manner in which

circumcised a child, and thereby "professed to initiate it into the church of Christ," (and I am not sure that they did not,) would this have proved that circumcision was not an ordinance of God? or that it was not the initiatory ceremony into his church? The "christening" which you have mentioned, I can assure you is no "specimen" of those which either Dr. C. or his brethren "conduct." They are not card playing Parsons any of them, and I believe such circumstances as this are less "frequent" among most bodies of Pædobaptists than you suppose. Why above all the parts of your Letters did you mention this in connexion with Dr. C.'s observations? You might in my opinion have been both more honourably and usefully employed, than in mentioning such a circumstance in connexion with the name of a hoary headed veteran in the cause of Christ, who is venerated as far as his name has been extended for his sterling piety; his extraordinary talents; his long and extensive usefulness in the cause of Christ; and for his almost unparalleled learning of almost every kind. Infant baptism when properly performed is, like infant circumcision, "a beautiful and significant ordinance, and has" the same significance and the same "gracious promise annexed to it," as I have already proved: "The covenant never was 'disannulled,' and 'the promise' was graciously continued. When infant circumcision was ordained the Almighty said to the father of the faithful, "I will be a God unto thee and to thy seed after thee;" and when the apostles appointed christian baptism in obedience to their commission, St. Peter being "filled with the Holy Ghost" declared, "the promise is unto you and to your children," and thus what you have said of the baptism of adults, is I think equally applicable to that of infants.

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you have answered. It appears that the wretched Cain had some ideas of "sovereign grace" and sovereign wrath, and he concluded that the former shone in favour of his brother, and the latter frowned on himself, when Abel's offering was accepted, and his rejected. Like many a one who supposes himself to be a reprobate, he supposed the cause to be in the decrees of God, instead of in himself; was not very well contented with the decrees of his sovereign; and was wroth both with God and his believing brother. The Lord condescended to justify himself however against his high thoughts, and this he did in the following language; "Why art thou wroth? and why is thy countenance fallen? If thou doest well shalt not though be accepted? and if not, sin lieth at the door." (Gen. iv. 5, 6.) I have frequently admired Mr Henry's comment on this text, and beg leave to recommend it to your consideration, as well as Hebrews xi. 5; and to conclude my remarks on this part of the subject by returning you my sincere thanks, for directing my attention to a history which so rationally accounts for the difference between adult children of the same family, some of which are "children of God" and others "sinners exceedingly."

The relation in which children stand to the church, being but a consequence of the relation in which they stand to Christ as the purchase of his blood, it was to be expected if the preceding remarks are founded on the word of God that a similar appellation would be applied to the children of believers, to the one which is applied to believers themselves, in order to recognise them and describe their relation to the church and covenant in consequence of their interest in the blood of Christ. This I presume is found in I. Cor. vii. 14. On the context we are perfectly agreed. That the apostle there solves difficulties of a religious nature which had occurred in the Corinthian church on the subject of marriage, I allowed in my former letters; but that these also involved the state of the children, you are happily unable to deny; and that they consulted him on more "things" than one, (v. 1.) you must also allow: and as the state and education of children, above all other things, enter into a religious dispute between a believer and an unbeliever, why should we not suppose that these were in the present case subjects in debate? and if so, why should they not be submitted to the apostle among other things for his decision? and his answer considered as including their state as well as that of their parents? Whether he interfered by request or not, is however a matter of little moment. What we have to determine is the state in which the children of believers were considered in the primitive church. From comparing scripture with scripture, I have been led to suppose, that a "holy seed" is one which in consequence of being born of parents who were in the church of God, and were united in marriage according to his appointment, were considered in such a relation at the time of their birth, as to entitle them to the ordinance of initiation into the church of God. (Mal. ii. 15. Ezra. ix. 2.) I have also been in the habit of supposing, that when the words "holy" and "sanctified" were

not used in a real, they were used in a relative, and always in a religious sense. I supposed also, that they were used in either one or the other of these senses in this passage; and I preferred the latter. I found also that the heathen practised such abominable rites in the dedication of their children to idols, as I was certain no christian would agree to observe: and I supposed that in a religious dispute between a christian and a heathen, this would not be lost sight of; nor would it be unknown to the apostle: and if a heathen were "pleased to dwell with" a christian, that of course this practice must be given up, and the children dedicated to the true God, in opposition to the practices of the heathen: and thus made relatively "holy." To this comment you have several objections; the most material of which are, that it is novel and "entirely without proof." And do you really think that I have no more regard to either my own reputation or the truth, than to say that a practice was "well known," which "is entirely without proof?" If you do, I must beg leave to inform you that you are mistaken: and I will here assure you once for all, that I am not in the habit of using unfounded assertions, or of violating the truth. If the cause which I advocate will not stand without these detestable proceedings, it shall fall for any help I will afford it: and I will abandon not only the defence of this cause, but the cause itself; and go "over to your side." The following quotation however, will shew that I can produce proof that "the practices of the heathen were by various ceremonies to dedicate their children to idols before they were born:" and both this proof, and my comment fortunately come from one who you inform us was "the oldest of the Latin fathers," and opposed infant baptism: that is Tertullian. I take it from Dr. A. Clarke's Commentary; to which work I referred in my last letters for a proof of the assertion, the truth of which you have thought proper to deny. "A child," says Tertullian, "was from its very conception dedicated to the idols and demons they worshipped." He then gives an account of the ceremonies, with which I will not clog my pages, and proceeds: "No child among the heathen was born in a state of purity; and it is not to be wondered at, that demons possess them from their youth, seeing that they are thus early dedicated to their service." "In reference to this," says Dr. C. "he thinks St. Paul speaks in the verse before us, The unbelieving husband is sanctified by the wife--also were your children unclean; but now are they holy &c. &c." "As the parents were converted to the Christian faith, the child comes into the world without these impure and unhallowed rites; and is, from its infancy, consecrated to the true God." (Treatise De Carne Christi, chaps. 37, 39.) Thus you have the oldest of the Latin fathers, who was born about the year 160. And flourished as a writer 198, and whom you suppose to have been an enemy to infant baptism, speaking of a holiness as applicable to infants of a twofold nature, viz. First negative, or their not being dedicated unto idols; and secondly positive, or their being consecrated to the true God. How absurd and superstitious for an Antipædobaptist to speak in this manner; and

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especially on the passage under consideration! How he must have "confound-
 ed the old covenant and the new together!" As baptism is, as I before
 observed, "Indisputably the only ceremony, professedly of a dedicatory
 nature, acknowledged among christians," I thought I could with some degree
 of propriety presume from this single testimony, that infants were "dedicated
 to the Holy Trinity--the true God by baptism." You ask; "Is not this
 mere begging the question?" I answer, so far as baptism is made the ceremony
 of dedication it is; but as far as dedication itself is concerned, it is not: for
 this is proved by the passage above quoted; to which you ought to have
 referred before you charged me with either advancing "assertions entirely
 without proof," or with "begging the question." If you could not refer to
 the work to which I referred, you should have believed that proof existed,
 until you had an opportunity of satisfying yourself that this was not the case.
 I must now ask, did I not acknowledge that in saying this was done by bap-
 tism, I had assumed for the present what I hoped afterwards to prove; viz.
 that "This (dedication) according to the usages of the primitive christian
 churches was performed by baptism." (See p. 16.) Thus you must perceived
 (and I cannot conceive how you could avoid seeing it before) that I had no
 more design than yourself to deceive my readers, either by "advancing asser-
 tions" entirely without proof, or by "begging the question." I must now
 ask, whether you suppose it more "absurd" (for this is another of your charges
 against this comment) for a heathen man to consent to have his children
 dedicated to the true God, or for a christian woman to consent to undergo a
 train of abominable verities in the time of pregnancy, in order to her
 children being dedicated to idols before they were born? Rather than do
 this, I presume that if her husband were so unreasonable as to make this
 requisition, or else "depart," she would avail herself of the liberty granted
 by St. Paul, v. 15, and "let him depart," supposing that she was "not under
 bondage in such a case;" and thus secure both the "peace" of her own mind
 and that of her family; to which "God has called" every christian. But
 again: do you think that a heathen would "be pleased to dwell with" a
 christian, if he looked upon the christians as "the scum and offscouring of all
 things," as you suppose; and of course had this opinion of his wife among the
 rest? I think it rather more probable that in this case he would furnish
 proof, that though he continued a heathen, he had a rather better opinion of
 the christians than this; and this might furnish some hopes of the possibility
 of his conversion to the same faith; and I think it far from being improbable
 that this is alluded to in the 17th verse, where the apostle urges them to
 continue united, if the unbelieving party were "pleased to dwell with" the
 believer, from a hope that the continuance of the union might terminate in
 conversion: "For what knowest thou, O wife, whether thou shalt save thy
 husband? or how knowest thou O man, whether thou shalt save thy wife?"—
 The whole is evidently a purely religious dispute submitted to the apostle in

his capacity as a religious teacher : and the words used by him must all have a religious and not a natural signification : and I have no hesitation in saying, that this signification is found in the following comment, a part of which is composed of the paraphrase of that able divine, whom you have so justly called "the amiable and candid Doddridge." See Coke's Com. 'on the passage.

"The words sanctified, holy, and unclean, are used here by the Apostle in the Jewish sense. The Jews called all that were Jews holy, and all others unclean. Thus *proles genita extra sanctitatem*, was, "a child begotten by parents, while they were yet heathens." *Genita intra sanctitatem*, was "a child begotten by parents after they were proselytes." The meaning of this verse is as follows ; "For, in such a case as this, the unbelieving husband is so sanctified to the wife, and the unbelieving wife is so sanctified to the husband, that their matrimonial converse is as lawful, as if they were both of the same faith ; otherwise your children, in these mixed cases, were unclean, and must be looked upon as unfit to be admitted to those peculiar ordinances, by which the seed of God's people are distinguished : But now they are confessedly holy, and are readily admitted to baptism in all our churches, as if both the parents were christians ; so that the case, you see, is decided by this prevailing practice." (Doddridge.) This one passage is of great force to establish the use of infant baptism, and prove it even an apostolick practice ; and this is the sense in which the ancient Christians understood and explained the text. Should those who are against infant baptism think this explication to be a modern invention, merely to support a system ; the commentaries of St. Augustin, and others who lived long before the rise of the people called Baptists, will be a sufficient refutation of such a suspicion. Should it be supposed that holy signifies legitimate, and that unclean denotes illegitimate or bastards ;—not to urge that this sense of the passage is not warranted by Scripture,—the argument will not bear it : for it would be reasoning in a circle, and proving a thing by itself, to say that the marriage of the parents was lawful or not dissolved, because the children were not bastards ; whereas all who thought the marriage of the parents to be unlawful or dissolved, must of course esteem the children to be bastards. See Locke, Hammand, Bingham's Antig. Wall on Infant Baptism, part i. ch. 19. and Elsner, vol. ii. p. 94."—Whitby's Comment is exactly similar.—He concludes by saying ;

"So Clemens Alexandrinus" (who wrote A. D. 204) "interea, saying, I suppose the seed of those that are holy is holy, according to the saying of the Apostle Paul, the unbelieving wife is sanctified by the husband, &c. Hence then the argument for Infant Baptism runs thus, If the holy seed among the Jews was therefore to be circumcised, and be made federally holy by receiving the sign of the covenant, and being admitted into the number of God's holy people, because they were born in Sanctity, or were seminally holy ; for the root being holy so are the branches also ; then by like reason the holy seed

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of Christians ought to be admitted to baptism, and receive the sign of the Christian Covenant, the Laver of Regeneration, and to be entered into the Society of the Christian Church. The substance of this argument is in Tertullian *de Anima*, ap. 39. and in the author of the *Questions ad Anchiolinum*, qn. 115."

I must now beg leave to propose a question or two, which naturally arises from the preceding comments.—How do you account for your supposed predecessors, in opposing infant baptism, putting the very same comments on those passages from which we argue infant baptism, that we put upon them; and which you oppose by every possible means as destructive of your system?—Did they lose "sight" of "their system" at the time, and inadvertently slide into the truth? Can we have a more powerful argument against the supposed antiquity of your sentiments and practice? or against that often repeated assertion, that Tertullian opposed Infant Baptism?

Your observation that "The apostle's assertion with respect to the state of the children refers just as much to those who were both believers, mentioned verse 10, as to those where one party was a heathen," is certainly opposed by the whole drift of the apostle's reasoning. In the 12th verse he begins a new subject which had not been decided by our Lord; and which refers exclusively to those who were "unequally yoked," in consequence of one of the parties having been converted after their marriage; and to satisfy them that such unions were not as under the former dispensation unlawful, which was the subject in dispute, he argues it from the holiness of the children. Now if this meant the legitimacy of their children, as you suppose, it must have been a strange method of reasoning. What man in his senses ever began to prove the legitimacy of a marriage by the legitimacy of the children? Any one in this case would be able to convict him of beginning at the wrong end of his argument; because the legitimacy of the children naturally flows from that of the marriage; and not that of the marriage from that of the children. The apostle was deciding a church difference which appears to have originated in Jewish prejudices; and he proves the propriety of the unbeliever being allowed to continue to live with the believer in a state of matrimony, from the state in which the apostles and the churches had always considered the children of such persons; and his argument is as though he had said; "If your union had been considered unlawful by us, as the union of a Jew and a heathen formerly was, we should have rejected your children, as was the case under the Jewish dispensation. But instead of this, you know that we have always received them into the church as "holy;" and this shews you that your continuing to live together in your present state is considered perfectly proper in our estimation." Unto these persons he was speaking, "not the Lord;" (v. 12.) and to give force to what he said he tells them, v. 40, that he "thought also that he had the Spirit of God," and of course his decisions were as infallible as those of his Master. On the ground on which I have proceeded, the verse will read, as you contend it ought; "For the unbelieving husband is (or has been)

sanctified by the wife, and the unbelieving wife is (or has been) sanctified by the husband : else were your children unclean ; but now are they holy ;" Thus the apostle proved the holiness of these unions, the point in dispute, from the acknowledged holiness of the children, a thing on which he knew all were agreed.

"The term holy," says Mr. Pond, "is used in only two senses in the sacred writings. It always expresses either an internal or external, a real or a relative holiness." See also Doddridge's Lect. Prop. CLIV. Arg. V. Sec. 1 ; and Parkhurst under the word *hagias* here rendered "holy."

"But Mr. Judson objects, that the same holiness which belongs to the child, is ascribed to the unbelieving parent. He "is sanctified" by the believer. (p. 21.)—You have the same objection, p. 14.—Mr. Pond replies ; "Is this the case ? The word holy is an adjective—a part of speech which characterizes the passive verb, "is sanctified," is entirely different. This, to be sure, expresses an effect ; but it may not extend to character. One or two examples will make the idea familiar. We often pray that afflictions might be sanctified. The intention is not that they should be made holy afflictions. "Every creature of God is good, and nothing to be refused, if it be received with thanksgiving ; for it is sanctified by the word of God and prayer." (1 Tim. iv 4, 5) Every creature of God does not in this way become a holy creature. Neither does the unbelieving parent become a holy parent, in any legitimate acceptation of the term, by being united in matrimony with one who believes. He is sanctified by or (en) to the believer, as every creature is sanctified by the word of God and prayer ; but the whole discourse of the apostle proceeds on the supposition, that he still is both really and visibly unholy." For a refutation of Mr. J.'s interpretation of this passage. See Pond, p. p. 92, 94.—In the passage under consideration the verb "is sanctified" is applied to an unbelieving heathen ; and this shews that it can mean only a being "set apart" in consequence of a marriage connection with a christian for the bringing forth of "a holy seed." That this is its meaning here is evident ; and therefore the apostle says ; "Else (if it were not so) your children would be unclean ; but now are they holy."

This interpretation of the passage which we have just had under review receives a rational and scriptural confirmation by a consideration of the children in the churches of the Ephesus and Colossæ, which next demand our attention ; and here I would observe, that your ideas of the conversion, and baptism of children on their own personal faith of "ten or twelve years" old, are mere presumptions not supported by the word of God. You never read of a single instance of the kind ; and your propensity to argue from the silence of the Bible on other subjects connected with this discussion should have been allowed its usual influence on this subject ; and then, instead of giving us a string of possibilities, if you had said any thing, you would have observed ; "From the beginning of John's ministry till our Lord's death, we have no account of the

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conversion of children of "ten or twelve years" old; and of course no account of their baptism. Among the "3000 on the day of pentecost," they are "passed over in silence." "Again we are told the number of them that believed was 5000;" still there is "no mention made of the baptism of" these children. And again, in Samaria, "Philip baptized both men and women." "But as" these children are "not mentioned, what is the natural inference, but that 'they had no such custom, neither the churches of God.'" The Acts of the Apostles "contains a brief history of the church for about 30 years after the death of our Lord;" and "yet no mention is made of the baptism" of children of "ten or twelve years" of age: "is it not surprising that it should be passed over in silence?" You know who has reasoned in this manner on the baptism of infants; and can perhaps tell the reason why he did not reason in the same way on that of children of "ten or twelve years" old. As an argument against their being "little children" in these churches, instead of attending to the particular address delivered to the children to which I confined my remarks, you comment on those which have a general bearing, and which a Pædobaptist might use with as much propriety as yourself; provided by apostolic discipline he kept his church from degenerating into formality: and which you cannot deny to be possible. You inform us, "The epistle to the Ephesians was addressed" "to the saints which are at Ephesus, and to the faithful in Christ Jesus:" and again, "Grieve not the Holy Spirit of God, whereby ye are sealed to the day of redemption;" and ye were sometimes darkness, but now are ye light in the Lord:" and then you enquire, "With what propriety could such things be said to infants, or to all persons who had been sprinkled in their infancy?" Now allow me to ask, who supposes the apostolick churches to have been composed either of "infants" or of "all persons who had been sprinkled in their infancy?" You are here contending with a phantom of your own creating. We believe that the apostles baptized adults as well as you; and of course that there were in those churches, those whom they could address in the language you have here quoted, as well as either you or I, when we are either writing or speaking to our churches. We do not suppose, either that a few churches in heathen cities were "composed of the whole population of the land," as you make us to suppose, if your arguments have any meaning, or that it ought to be so now. We are Pædobaptists; and our churches are not "composed of the whole population of the land." When the children of our members arrive at years of discretion, if they manifest a concern for their eternal welfare, we teach them the necessity of repentance, faith and holiness, and of seeking a remedy for their natural depravity and their actual sins in the blood of Christ, and the sanctifying influences of the Spirit; and if not, they are considered as having forfeited the privileges of the church, though they have been baptized. But this, notwithstanding, is not repeated on repentance and reformation. Though we baptize our children, I hope our churches are as free from those who cannot with propriety

be addressed in an apostolick manner, as those which you and your brethren superintend. You either do exclude or ought to exclude baptized persons when they, like Simon Magus, give you proofs that they are still "in the gall of bitterness and the bonds of iniquity;" and in this sense our difficulties are no more insuperable than your's. You have on this subject adopted that objectionable method of reasoning, (if reasoning it may be called) which is constantly repeated by all the writers on your side of the question; and as constantly exploded by their opponents in every controversy on infant baptism: that is, applying those passages of scripture to infants which were intended for adults alone. In order to shew you the futility of this method of reasoning, I must beg leave to adopt your method of arguing on a few passages in the Old Testament; by which I can prove that there were no infants circumcised prior to the giving of the law, and that there was not one present when Moses gave that law to the people, just in the same manner as you have proved that there were none in the churches of Ephesus and Colosse. For instance, the exhortation of Moses was delivered to those who had "seen what the Lord did before their eyes in the land of Egypt, unto Pharaoh, and unto all his servants, and unto all his land." &c. (Deut. xxix, 2, 8.) He exhorted them to "love the Lord their God with all their heart," &c. (ch. vi. 4, 6) and to "circumcise the foreskin of their hearts, and be no more stiff-necked," (ch. ix. 10.) and a hundred other things, which are equally inapplicable to the state of infants. Now suppose I were to ask, "with what propriety could such things be said to infants, or to all persons who have been" circumcised "in infancy?" Would this prove that infants were not circumcised by the Jews? that they were not members of the Jewish church? or that there were none in that company to whom Moses gave the law and addressed his exhortation? You know the contrary. Allow me now to ask therefore, by what rule of argumentation the passages which you have quoted prove that the apostles did not baptize infants? and that there were no infants in the churches of Ephesus or Colosse? I am aware that it is one which has always been considered legitimate by the pupils of your school, but when "weighed in those Balances" in which every argument ought to be tried, it has always been "found wanting." When scripture and reason are put into the opposite scale it appears "lighter than vanity." Pædobaptists are like the apostles. They have their instructions which are suited to adults, and when they do their duty, they have those particular ones, which are suited to "little children." But it would certainly be a very objectionable mode of reasoning to conclude from their addresses to adults, because they are suited to their age and circumstances, that they do not baptize infants. Now Dear Sir, just descend for a moment to the consideration of those particular addresses which the apostle sent to the children in the churches of Ephesus, and Colosse. Just suppose for a moment, that the apostle was writing to churches into which children had been admitted in infancy. What impropriety would there be in his saying; "Children obey your parents in the

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Lord ; for this is right. Honour thy father and mother ; which is the first commandment with promise ; that it may be well with thee, and that thou mayest live long on the earth?" (Eph. vi. 1, 3.) " Children obey your parents in all things for this is well pleasing unto the Lord ?" (Col. iii. 20.) Does it require that a child should be " ten or twelve years" old to comprehend and feel the force of this address ? Do you never address children in a similar way until they have been baptized on a profession of faith and admitted as members of your churches ? Could not a child of three years old understand this address ? and does not its *simplicity* almost compel us to conclude that it is " milk for babes ?" It is certainly much better suited to little children, than to the adult posterity of the members of those churches. It is only obedience to parents that is inculcated, which is the very exhortation that we give to children before they can comprehend any thing more complex, under an idea that their parents will obey our injunctions and " bring them up in the nurture and admonition of the Lord ;" (Eph. vi. 1.) with which exhortation it is inseparably connected. It is also *unqualified* obedience which is enforced ; " Children obey your parents in all things." Is such an address as this suited to adult children, who were members of christian churches in heathen cities, and many of whose parents must have been heathens and must have given them advice, which as christians they ought not to obey ? Is it advice which you would give to the adult children of your churches ? or which, were your parents living, you would now regard ? After we arrive at years of maturity, a deference to the advice of parents is certainly our duty, and we ought to be grateful if we can avail ourselves of their counsel ; but unqualified obedience after this age, is certainly not the duty of any christian ; nor do our parents suppose that it is. The address certainly takes three things for granted, which are favourable to our ideas. First, that the parents were christians, and would give them such commands as they ought to obey, and of course that the children were the offspring of christians.—Secondly, that the children were in a state of non-age, and of course ought implicitly to obey their commands :—and Thirdly, that they stood in such a relation to the church, as brought them within the apostle's jurisdiction, and the influence of his advice ; " Children obey your parents in the Lord (in all things) for this is right." (Eph. vi. 1 ; Col. iii. 20.) The motives are also such as we should always use, when instructing little children, and like the commands, are suited to the apprehension of " babes" in years :—" This is right :"—It " is the first commandment with promise ; that it may be well with thee and thou mayest live long on the earth," (Ib.)—I must now be allowed to request you to remember that this is *covenant language*, originally appended to the Abrahamic Covenant under the Mosaic dispensation, and under that dispensation it recognised parents and children, as equally in the church, and equally interested in the covenant, and in these relations it enforced obedience and promised rewards ; and, that because they were considered, in consequence of their covenant relation to God and his church, as

entitled to the blessings of the covenant. You must allow that the address to the parents, is of the same signification still, and why should not this be the case with the address to their children? This address evidently proves that the covenant is not in the least altered, for if it were, this old covenant promise of temporal blessings, would not have been in the least applicable to the case of our children. But as it is accommodated to the children of Gentiles in any country ("that thou mayest live long on the earth") of course, "carnal descent" connected with obedience, entitles at least to the temporal blessings of the Abrahamic Covenant under the present dispensation, and thus when "the blessing of Abraham came on the Gentiles," it brought on both them and their children, both temporal and spiritual blessings. That the Ephesians (and all other Gentiles of course) were interested in the same covenant, and made members of the same church, is indisputable from the apostle's address, chapter ii. verses 10, 12. Christ is there described as having "broken down the partition wall" which kept them separated from this church, and in consequence those who were "aliens from the common wealth of Israel, and strangers from the covenant of promise—were now made fellow citizens with the saints and of the household of God." Now, as you (to keep your system in countenance no doubt because you supposed it to be of God,) have divided this covenant into two—a temporal covenant and a spiritual one; and made circumcision to have a twofold use.—That is a spiritual ordinance as applied to Abraham, and a carnal one as applied to his seed—and have made the propriety of infant circumcision to consist in its being a sign or token of the temporal covenant, (or else your argument is destitute of force) can you give a single reason why I should not do the same by the covenant and baptism under the present dispensation?—and give you some such "wise reasons" for infant baptism, as you have given me for infant circumcision? St. Paul being judge, neither temporal nor the spiritual part of the covenant has been disannulled, and the covenant is in every part the same, and if it were consistent with the wisdom of God, either on temporal or spiritual grounds, to connect an institution to be administered to infants with the covenant under the former dispensation, the same unchangeable and unerring wisdom would no doubt do the same under the present dispensation, and if infant circumcision can be defended by "wise reasons" of any kind, infant baptism is not only capable of, but entitled to a similar defence, for it has indisputably the same place under the present dispensation, which circumcision had under those which preceded. The covenant; the church; (though under different observances;) the duties; the blessings; and the promises; have all been transferred from the unbelieving Jews "because of their unbelief") to the believing Gentiles: these were all founded on a covenant relation to God under the former dispensation; and this relation gave the children of his covenant servants a right to the privilege of initiation into the church; and this bound them to fulfil the duties of their dispensation: and what better proof can we have than the transfer of which we have just

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spoken, that these relations and privileges still continue the same? All things considered, I cannot resist the conviction, that the relation of the children of the believers of Ephesus and Colosse, to the church and covenant under the present dispensation is incontrovertibly recognised in the addresses of the apostle to the children of those churches, and that the duties enjoined, and the promise made are founded on this relation as under the former dispensations, and that it confirms the comment given above on the holiness of the children of the believers of Corinth: "For if the first fruit be holy, the lump is also holy: and if the root be holy so are the branches." From Dr. A. Clarke's Commentary, I quoted the following passage in my former letters on the subject of their infant children being equally with themselves considered as members of these churches: "There is no shade of difference indicated. They come in as complete compeers with the classes which precede and follow. Included thus in the church, without the slightest note of distinction, what can be more evident, than that they made a part of the church in the mind of the includer?" You reply, that if this be the case, "They certainly have a right to the Lord's supper, and to have a voice in all the affairs of the church." I hope I have disproved the propriety of the former of these assertions already. On the latter I would observe, you should first have proved that the adult members of the primitive churches, "had a voice in all the affairs of the church," and especially that your imaginary converts of ten or twelve years old, "had a voice in all these affairs." For my own part, I am rather sceptical on these subjects. I find indisputable proofs of "the affairs of the" primitive "churches" being conducted by the officers or ministers of those churches, and I also find many exhortations to the members to "obey them;" (See Heb. xiii. 7, 17; I Thes. v. 12; I Tim. v. 17; I Peter v. 5.); but I do not remember one passage which would lead me to suppose that every member in those churches "had a voice in all these affairs," and least of all do I ever expect to find any thing in the shape of a proof, of children of "ten or twelve years" old any more than infants of so many months, having a voice in their affairs. Those who were commanded to "obey their parents in all things" at home; and whom these parents were exhorted to "bring up in the nurture and admonition of the Lord," would not be allowed much authority in the government of the church in my opinion, let their ages be what they might. From this I presume, that as you suppose there were children of "ten or twelve years" of age in these churches, your arguments like mine, will also "totally defeat themselves, by proving too much." Unless you can prove that these children "had a voice in all the affairs of the churches," you are laid under a necessity from which you cannot escape for the sake of consistency, to allow me all that the quotation demands, that is, that children may "come in as complete compeers with" their parents in union with the church, without "having a voice in all its affairs" also.

I have hitherto confined my remarks chiefly to your objections to my reasonings, and the passages from which we prove the right of infants to baptism. I must next proceed to consider those of a more general nature, some of which are urged against the practice itself, and others against the reasoning by which it is established.

Your first objection is, you "find such things required in scripture as qualifications for baptism as cannot be discovered in infants, viz. repentance and faith." (p. 24.) I must here ask, of whom are repentance and faith required? Of infants or adults? I cannot suppose that you will say of infants, for this is contrary to scripture. Infants are not required either to repent or believe, and a want of ability to perform what is not their duty cannot create an incapacity for baptism, any more than it can create an incapacity for salvation. Repentance and faith being then required of *adults* only in order to baptism, all that you can prove from these passages which makes these requisitions is that an impenitent unbelieving adult, has no right to be baptized, and here we are perfectly agreed. We will maintain with as much zeal as you can require, that such a character ought not to be baptized, and with equal zeal will we maintain that a penitent believing adult who has never been baptized, ought to be baptized, so soon as he professes faith in the Saviour. The Lord has made it his duty, and he ought to obey. But what have infants as such to do with this? The apostles were not sent to preach the Gospel and require repentance and faith of them, and they have no more to do with the requirements of the gospel, than the Jewish infants, as such, had to do with those of the law, or with the exhortations of Moses, when that law was given; and there is not a single argument which you either have brought, or can bring on the ground of incapacity, which will not equally disprove the rights of Jewish infants to circumcision, and consequent church-membership, and your method of argument by making that appear wrong which God has declared to be right, "totally defeats itself by proving too much." As I have already proved repentance and faith were preached by Moses at the giving of the Law, the same as by the apostle, in the preaching of the gospel, and consequently they were as much the duty of every adult who was a candidate for circumcision, as they now are for adults who became candidates for baptism; and if duties which are only binding on adults can incapacitate infants for baptism now, they must have created the same incapacity then, and consequently your method of reasoning reflects on the wisdom of God, for appointing an ordinance which initiated infants into the church, when repentance and faith were as much the duties of those who were members of that church, as they are of the members of the church now. The question to be decided between you and your opponents is, simply this; "Are infants fit subjects for baptism; or are they not? The simple question being as I have now stated it—it will clearly follow, that all those places which relate to believers' baptism, can prove nothing on the side of Baptists; and the reason is, they have no relation to the question. To illustrate this, I ask a Baptist, Is

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an infant a fit subject of baptism? No, says he. Wherefore? Because the scriptures say, Repent and be baptized—If thou believest thou mayest—I interpose, and say, Your answer is not in point. I asked, is an infant a fit subject of baptism? You answer by telling me that a penitent adult is such. But as I asked no question concerning an adult, the answer is nothing at all to the purpose.” Let us shift the question and suppose you to ask me; “Is an infant a fit subject for salvation?” I answer as you do on infant baptism, No. You ask “Wherefore?” I reply, “Because the scriptures say; “Except ye repent ye shall all likewise perish;” and “He that believeth—shall be saved but he that believeth not shall be damned.” Would you suppose that these answers related to the question proposed? You shall answer this question yourself from the 10th page of your Letters: “We believe that the command to “teach all nations” is equivalent to the command to “preach the gospel to every creature,” and the meaning of it is to teach or preach the gospel to every individual of the human family who has arrived at years of understanding. We do not believe that the gospel was intended to be preached to infants, or that they can be saved by believing it, or damned by not believing it. Hence we believe that when it is said; “He that believeth and is baptized shall be saved, and he that believeth not shall be damned;” it has respect only to those who hear the gospel.” That is in plain English, this text, and all those which require repentance and faith will not decide the doctrine of infant salvation, because they “only have respect to those who hear the gospel” and it “was not intended to be preached to infants.” Pray Dear Sir, can you tell me then, why these passages are resorted to, in order to decide the question of infant baptism, when it is here admitted that they “only respect those who hear the gospel,” and it “was not intended to be preached to infants?” Thus you must perceive that by maintaining what is actually the truth, that “this reasoning brings in its train all the horrors of infant damnation” we compel you to admit that the method of reasoning by which those passages which require repentance and faith are made to bear on the point in dispute, is inconclusive; if we only shift your ground you immediately reason like ourselves, that is conclusively by declaring in so many words, when it is said, “He that believeth and is baptized shall be saved, and he that believeth not shall be damned: it has respect only to those who hear the gospel” and you “do not believe that the gospel was intended to be preached to infants.” Only reason in the same way on infant baptism, and you cannot deny that this ought to be done, and we shall hear no more of the objection, “that you find such things required in Scripture as qualifications for baptism as cannot be discovered in infants, viz. repentance and faith.” Until you do this, you must not be offended with us, if we repeat the declaration that “this reasoning brings in its train all the horrors of infant damnation,” because we can do this now with the sanction of your own tacit acknowledgement of the truth of the objection; for in order to get rid of it, you have been compelled to declare, that the very text which you are incessantly

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urging against infants on the subject of baptism, has no relation whatever to infants. In this is certainly implied, that when we reason on it, on the subject of their *salvation* in the same way as you reason on it in reference to their *baptism* it clearly proves that they must be damned because they have not faith; and I must appeal not as you say I do "to the prejudices and passions of my readers," but to their *common sense*, and ask if I did not "speak the words of truth and soberness," which you deny, when I said that "this reasoning (not your sentiments) brings in its train all the horrors of infant damnation?"

"That infants may be the subjects of salvation," says Mr. Edwards, "is universally admitted; that those, who die in infancy, are actually glorified, is also granted: And yet there is something said concerning salvation, which will by no means agree to infants—He that believeth shall be saved; he that believeth not shall be damned," &c.—What shall we say in this case? Why—If infants must not be baptized, because something is said of baptism, which does not agree to infants: then, by the same rule, infants must not be saved because something is said of salvation which does not agree to infants. And then,—this argument, by proving against an acknowledged truth, proves itself to be fallacious.

"And now, since it falls in with my present design, and may serve to relieve and inform the reader, I will present him with two specimens of reasoning on the same text; one of which concludes against infant baptism, and the other for it. The reader may adopt that which pleases him best.

"The first specimen shall be that of Mr. Booth, vol. ii. page 309, where he adopts the remark of Mr. Chambers: "What they [the German Baptists] chiefly supported their great doctrine on was those words of our Saviour; "He that believeth, and is baptized, shall be saved? As none but adults are capable of believing, they argued, that no others are capable of baptism." If these had gone one step farther, their argument would have been lost: *e. g.* As none but adults are capable of believing, none but adults are capable of being saved. This with the Baptists is a favourite text; and they argue upon it from the order of the words. If, say they, faith goes before baptism, then infants must not be baptized, because they have no faith.

"The other is that of Dr. Walker, out of his *Modest Plea*, page 179. His words are these; "If none must be baptized but he that believes, because believing is set first; then none must be saved but he that is baptized because baptizing is set first. And then, what better argument can be made for infant baptism? They must be baptized if we will have them saved; because they cannot be saved without being baptized; for baptizing goes before saving. And yet from the same text, and by the same way of arguing it may be proved, that no infants are saved, but those who believe; because believing

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is set before saving; And not only so, but whereas it is not said, he that believeth not shall not be baptized; it is said, he that believeth not shall be damned."

"The difference between the two, lies in this: The Baptists reason on a part of the text only, and the doctor reasoned on the whole. And to show how miserably fallacious the reasoning of the Baptists is, I will lay down a plan of their logic on this text, which will produce more conclusions than there are principal words in that part of the verse. The place is, Mark xvi. 16. "He that believeth, and is baptized, shall be saved." Now as the Baptists reason from the order of the words, I will mark them with figures.—1—believeth; 2—baptized; 3—saved."

"The logic is as follows: Take the first and second—believeth—baptized—and say with the Baptists:

"1. None are to be baptized but such as believe, because believing must be before baptizing.

1—"Believeth;" 2—"baptized."

"This will conclude against infant baptism.

"Next, take the first and third—believeth—saved—and say in the same way:

"2. None are to be saved, but such as believe, because believing must go before saving. 1—"believeth;" 2—"saved"

"This concludes against infant salvation.

"Now take the second and third—baptizeth—saved—and argue in the same manner:

"3. None are to be saved, but such as are baptized, because baptizing must go before saving.

2—"Baptized;" 3—"saved."

"This will conclude on the side of infant baptism, they must be baptized or they cannot be saved. As Dr. Walker reasons.

"Lastly, take all three—believeth—baptized—saved and say:

"None are to be saved but such as believe and are baptized, because believing and baptizing must be before saving. 1—"believeth," 2—"baptized;" 3—"saved."

"This concludes against the salvation of believers in Jesus Christ, if they have not been baptized. And so upon the principle of the Baptists, it concludes against the salvation of all Pædobaptists.

"All these conclusions, arising from the same way of reasoning, may serve as a specimen to show the fallacious mode of reasoning against infant baptism adopted by the Baptists."—In order to see more fully the consequences of this mode of argumentation, see Eward's "Candid Reasons," p. p. 23, 35.

Allow me now to ask why are repentance and faith required of adults in order to baptism? Are not these requirements made because they have committed actual sin, and repentance and faith are necessary to salvation to all actual sinners? It is not therefore for the purpose of their being baptized that they are to repent and believe, but for the purpose of their being saved. Our

Lord did not say, He that believeth shall be baptized; nor did he say, He that doth not believe shall not be baptized; but "He that believeth and is baptized *shall be saved*. Repentance and faith were therefore required of those who were to be baptized, because baptism was the initiatory ordinance into the church, and the church is supposed to consist of those who are in the way of salvation. Repentance and faith are required of adults, because they are the appointed means to actual sinners of their obtaining an interest in the Blood of Christ, in order to their justification. Compare Acts ii. 38; Rom iii. 28, 29, v. 1; Gal. iii. 8. Of characters having this interest in the blood of Christ, the church ought to be composed, and therefore they are required to repent and believe in order that they may be qualified for admission by baptism. That infants have this interest in the blood of Christ, I must think has been proved, and what better proof can we either have, or desire that they belong to the church of Christ, than to see it required that adults should obtain a similar interest—such a change in their relative and real condition—as their circumstances require—by repentance and faith before they are considered as properly qualified for admission. That infants have that interest in the death of Christ which their age and circumstances render necessary; and when they are taken into an eternal state are sanctified and made meet for Heaven by the Holy Spirit of promise, and that without repentance and faith, I think cannot be disputed; and when they are thus made partakers of the blessings of the covenant without any of its conditions being obligatory on them, why should it be considered necessary that they should be capable of repentance and faith in order to entitle them to the mere initiatory ceremony into the church which is appended to the covenant? Why should we not in defiance of all rebukes exclaim; "Can any man forbid water that these should not be baptized who have received the" blessings of the covenant "as well as we?"

Secondly. You proceed to a consideration of the accounts given in the Acts of the Apostles of "the planting of many churches and the materials of which they were composed." These materials you say were, "those who received the word gladly, and multitudes of believers both men and women." You then ask; "If the infants of all these persons were baptized, can any person tell us why it is passed over in total silence?" I think the scriptural answer to this question is, it never was the design of St. Luke to mention any but the immediate effects of the preaching of the word, and of the miracles which were wrought; and which terminated in the conversion of the people who heard, and saw them, and their immediate baptism in consequence. You must allow that the professed or evident design of a historian is what always ought to direct our enquiries, and especially when we begin to argue from silence, as there alone can properly direct us. Now allow me to ask you one or two questions. Does St. Luke the historian of the Acts of the Apostles in any one passage which you have quoted or in any other profess to be giving, or does it appear from his relations that it was his evident design to give us an account of "the

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materials of which the "apostolic churches were composed?" You know that neither of these is the case. He tells you who "heard," who "believed" and who on their hearing and believing were immediately "baptized" and thus "added to the church," and "added unto the Lord;" but he does not in the whole history profess to give you any account of "the materials of which those churches," to which they "were added" were composed. It is exactly the same in the planting of the churches, as in the accounts of their increase. The apostles preached and wrought miracles; and the only persons to whom their accounts have a relation, are those who "heard and saw" what was done, and on this "believed and were baptized," and "were added unto the Lord." But he does not in any place take that notice of those churches after their formation, which your expressions are calculated to lead us to suppose he does. He never tells us, that they afterwards brought their infants to be baptized* nor does he tell us that they did

*As infants had always belonged to the church of God and had received the initiatory ordinance, the continuance of this state of things did not require any historical notice, because it was a thing with which every one was acquainted. But every instance in which the church under the present, differed from that under the former dispensation, created a necessity for, and was, had it existed, likely to be the subject of a specific relation. As we are not informed that there was any difference between the Jewish and the Apostolic churches, and as novelty always gives occasion for historical narration, I think we have much more right to avail ourselves of the silence of the New Testament than you have, and on these accounts to conclude that infant church-membership (and consequently infant baptism) was continued by the apostles. Had this been set aside with circumcision, I think it is hardly possible that one should be mentioned and the other omitted. You tell us that "The Acts of the Apostles" contains a brief history of the church for about 30 years" and yet contains no account of the baptism of an infant. The time that elapsed from the institution of circumcision until the closing of the Old Testament by the prophecy of Malachi, embraces a period of 1501 years, and we as far as I can remember meet with only one account of the circumcision of an infant and that was an extraordinary child, viz. Isaac. (Gen xxi. 4.) Whether is the most extraordinary event? This case excepted, it is not possible to tell by the histories of circumcision in the Old Testament, whether the Jews circumcised infants or not. Those who were circumcised by Joshua are called "all the people," and are said to have "abode in the camp, till they were whole." Infants could not leave the camp and had this been an account of baptism, you would have concluded that they were not baptized.

In the same page you consider "The Acts of the Apostles a brief history of the church of God for about 30 years," and compare it to the "Journals of modern Pædobaptist missionaries" in which "they generally note how many infants, and how many adults they have baptized." You then ask; "Is it not surprising that the sacred historians should have been less correct than modern missionaries are, if indeed infants were baptized as now." (p. 25.) Allow me to ask what similarity there is between "a brief history of the church for 30 years," which is not larger than your pamphlet, and "the journal of a modern missionary" in which he is so particular as to "mention how many adults and how many infants he has baptized." A journal of this kind in the course of 30 years would in all probability amount to 28 volumes instead of 28 chapters. You may find many "journals" much larger than the Acts of the Apostles in which there is no mention of infant baptism. Again can you see no difference between a historian being particular, and his being correct? Because the sacred historian is not so voluminous, does it follow that we must conclude him

not bring them, (for it is incredible that they should have them on the spot) and as he never in any one passage professes to give us an account of "the materials of which these churches were composed," it is mere presumption to say that we have such an account; for the fact is, we have not. The Acts of the Apostles does not "contain a history of the church" at all, any further than what may be gathered from the travels, public labours, successes, persecutions, &c. of a few of those who were the first propagators of the gospel. Neither the churches planted, nor the labours and sufferings endured by the greatest number of those holy men are at all mentioned after the day of Pentecost.

The passage which you have quoted as containing an account of "the materials of which the first churches were composed," is descriptive of the effects which followed the punishment of Ananias and Sapphira, and the "signs and wonders wrought among the people" by the apostles, and as adults alone could learn wisdom by such circumstances, it is sufficiently evident that such alone must by every correct rule of judging, constitute the subject of the historian's relation. I hope you did not expect him to become a "father of lies," and tell us that *infants* profited by what every adult must know they could not understand, or that *they* became "believers" and "were added to the Lord" (Acts v. 14.) in consequence of those notorious and awful circumstances.—Allow me now to ask; what reason there was to expect an account of the baptism of infants in the history of the proceedings of the apostles on the day of pentecost; another of those histories which you have mentioned? Do you suppose "the 3000, who the same day were added to them," and whose baptism constitutes the subject of that relation, had their infants with them ready to be baptized when they themselves knew nothing of what would transpire when they came to hear the apostles? If they were not there, how could they be baptized? And if they were not baptized on this day, why should they be mentioned, when the account of baptisms in the history contained in the second chapter of the Acts of the Apostles is confined to the baptism of the 3000 on that day? There is no mention of the baptism of *women*: and as the relation embraces those who "received the word gladly" it is certainly much more reasonable to expect an account of *women* than of *infants* as some of them must have been among the happy number; and especially as the same historian has mentioned the baptism of Samaria, and the relation is in the present confined to those who "Repented" at the exhortation of Peter; and "gladly received the word" which he preached. You will not believe, I presume, that "this can be said of infants."—"Again, we are told, Acts 4," you inform us, "that the number of

"less correct" than "modern missionaries?" A history of 28 chapters may be as correct as far as it goes as a journal of so many volumes. The difference is, in order to be "brief," some things are omitted in the one which are mentioned in the other. And as according to your own account, the Acts of the Apostles is "a brief history," why should not this be the case with it? Could every thing that transpired be mentioned in "a brief history?"

them who believed was 5000 ; still there is no mention of infants." The reason I think is, there were no infant "men" in those days. The passage reads "Howbeit many of them that heard the word, believed; and the number of the men was about five thousand." That is as I understand it, there were in the church this number of men (*andron*) "besides women and children." But still the relation has for its subject the effects which were produced on the minds of the people by preaching unto them Jesus and the resurrection, and their believing this word.—The same remark is applicable to the case of the people of Samaria, as is evident from the history which is as follows: "But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women." By looking at the connexion you will discover, that the historian is here shewing the powerful effects of the preaching and miracles of Philip, in saving the Samaritans from the power of the Sorcerer Simon Magus, "to whom they all gave heed, from the least to the greatest, (that is high and low; for infants could no more regard a Sorcerer than an Apostle) saying, this man is the great power of God. And to him they had regard, because that of long time he had bewitched them with sorceries. *But when they believed Philip* preaching the things concerning the kingdom of God, they were baptized both men and women." (Acts viii. 10, 12.) The manifest design of the Evangelist is to shew, that those who had once been the followers of an apostle of Satan were in consequence of believing the gospel become the followers of Jesus Christ and that it had influenced "both men and women." But unless you can prove that *infants* had given heed to Simon, and could be saved from his influence by "believing Philip preaching the things concerning the kingdom of God," you certainly cannot give a shadow of a reason, why we should expect an account of the baptism of infants in connexion with that of the people of Samaria. Indeed in every case, you have only to consider what appears to be perfectly natural and easy when it serves your purpose—that "the gospel was not intended to be preached to infants," and then all will be plain and easy, and you will like ourselves, cease to expect to find accounts of their baptism, when the apostles and historians of the New Testament are only speaking of the immediate effects of the word being gladly received by the multitudes to whom it is preached; that is, that they believed it and were baptized, and added to the Lord and the church. From these general cases, only descend to particular instances, and I think you will find proof of infant baptism in the historical parts of the New Testament. As soon as you meet with accounts of the apostles baptizing individuals separate from the multitudes, you find them baptizing their households also, without a single word being said about any one's faith except the head of the house; and I must again observe that as they had to baptize the parents as well as the children it was much more reasonable to expect accounts of the baptism of households than of that of individual infants, and these accounts we have

If you attempt to obtain a knowledge of the Materials of which the apostolic churches were composed, from the passages which have been reviewed in the course of this discussion, you will not in your next motto wish contrary to both your own Letters and the Bible, to make us believe that the apostles never baptized any children; but on the contrary, only men and women: and I think you will cease to threaten us with "fire and brimstone" for baptizing children as well as men and women. Were the "days" on which the churches of Ephesus and Colosse were converted, "days of greater grace" than the day of Pentecost, and that on which Samaria received the word? Is it more likely that children of "ten or twelve years" of age should be found in the churches of the former, than the latter? How can you consistently avoid the conclusion, that some of these children would be converted by the apostles and Phillip? And if they were, why are they not mentioned in the accounts of the Baptisms? Are children of "ten or twelve years," old "men and women?" The accounts of St. Luke you see are defective on your principles, as well as on our's, and I must beg leave to conclude this part—of the subject by asking; "If children of "ten or twelve years" old "were baptized, can any person tell us why it is passed over in total silence?" and also, by humbly advising you in future to argue from the *sayings*, and not from the *silence* of the historical writers of the New Testament.

Thirdly. Because John the Baptist refused baptism to the hypocritical and unbelieving Pharisees and Sadducees, and told them not to depend on being the children of Abraham, you wish to make it appear that there is a material difference between the former and the present covenants and churches, and a "great difference between circumcision and baptism," as "a descent from Abraham was the very thing that entitled to circumcision, and all the privileges of the Jewish church;" and you ask; "Now if a descent from Abraham would not entitle to a standing in the gospel church, who will say a descent from any believer will?" Here you have again fallen into that method of reasoning, from which your cause derives the chief of its support, that is, confounding infants with adults. Let us for the sake of argument allow, what I think I have disproved, viz that John's baptism was the initiatory ordinance into what you call "the gospel;" that is the church under the present dispensation. Does it follow that because impenitent Pharisees and Sadducees could not gain admission without "bringing forth fruits meet for repentance," that therefore the infant offspring of Abraham or any other believer would have been forbidden and rebuked, had they been brought to him? I must beg leave to think that our blessed Lord has answered this question better than either you or I can answer it. Of Scribes and Pharisees and Sadducees such as John rejected he said, that "harlots and publicans should enter into the kingdom of heaven while they should be thrust out;" but of "infants" he said: "Of such is the kingdom of God" and though he rejected and refused to "bless" the former "because of their unbelief;" he "blessed" the latter, because he thought them

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entitled to his "blessing."— If "a descent from Abraham was the very thing which entitled to circumcision, and all the privileges of the Jewish church," can you inform us why as many Gentiles as wished to enjoy these privileges could on condition of obedience to the duties of that dispensation, gain admittance into the Jewish church? Again, do you suppose that if these Pharisees, and Sadducees had had to seek admission in adult age, at which age they applied for baptism that a minister such as John would have circumcised them in their sins and in their blood, merely on account of their being "the children of Abraham?" Do you think that had any minister proceeded thus, he would have answered the design of God in the institution of adult circumcision, and especially when we consider that it denoted as baptism does now, that Baptism of the Spirit which is necessary to the existence of the love of God? See Deut. x. 16; xxx. 6; Rom. ii. 25, 29. The only indisputable proofs that I remember of adult circumcision being administered to "the children of Abraham," are, when they came out of Egypt with Moses, and when they were circumcised by Joshua after it had been neglected in the wilderness, as recorded Josh. v. chapter. In the first instance, the Lord himself testifies his approbation of them, Jer. ii. 2, 3, Hos. xi. 1. and he reproaches them with the awful change which took place afterwards. And in the latter case their children were not circumcised until their backsliding parents had been cut off in the wilderness, "because of their unbelief." See Josh. v. 6; I. Cor. x; Heb. iii. He kept them "walking in the wilderness, till all the people *that were* men of war, which came out of Egypt, were consumed, because they obeyed not the voice of the Lord," and a race was raised up in their stead, which were influenced, at least in some degree, by faith and obedience. That their fathers "Could not enter in because of unbelief," proves that the children had faith because they did enter in. Hence St. Paul tells us that it was "By faith that the walls of Jericho fell down, after they were compassed about seven days." (Heb. xi. 30.) The covenant into which they entered with Joshua, as recorded chapter i. 16, 18, appears to have been regarded by all, for not an individual opposed Joshua. The peculiar circumstances in which the Israelites were placed at this time, shew that the command to circumcise was "for the trial of their faith." To submit without a murmur, to be disabled in the very face of an enraged and powerful enemy required no small degree of faith in the protection, the promise, and the faithfulness of God; and their submission proves them possessed of this in a degree, in which it would perhaps scarcely be found in numbers of professed Christians; and the Lord knowing their hearts, and having strengthened their faith by drying up the waters of Jordan, and they having kept their covenant by following Joshua: "At that time the Lord said unto Joshua, Make thee sharp knives and circumcise again the children of Israel, the second time." (ch. v. 1.) This command was obeyed, and considering the time at which they obeyed it, and that without a disobedient word, they must like their father Abraham have been "strong in faith." Every circumstance of the case,

and every passage which relates to the affair, proves that if they had been unbelieving and disobedient like their fathers, they would like them have perished in the wilderness, and that in a state of uncircumcision. In addition to this we must remember, that the descendants of the "mixed multitude," were among the number (Exod. xii. 38.) and that adults of any nation could on professing the Jewish religion, lay claim "to circumcision, and all the privileges of the Jewish church;" and ever after their infant children, the same as those of the descendants of Abraham were entitled to these "privileges;" and therefore there was not that difference for which you contend. *Natural descent was a title to infants but to adults whether Jews or Gentiles a profession of faith, and that alone gave this title, and the case of Abraham was in every case of adult circumcision, a precedent and example in all future cases. Though it was for their father's sake that he remembered the descendants of the Patriarch as a nation, the circumstances of the cases considered, abundantly prove that their interest in the covenant, and their initiation into the church which was going to be established in the promised land, depended on their own personal faith and obedience. As soon as a single unbelieving disobedient individual—Achan—"transgressed God's covenant.—The children of Israel could not stand before their enemies:" and until they had "sanctified themselves" by his destruction, the Lord declared that he would not "be with them any more." See Josh. ch. vii. Hypocritical Pharisees and Sadducees and their children instead of being circumcised here, by the command of God, would in my opinion have been "consumed" in the same fire which purified the camp of Israel, by burning "Achan, and his sons and daughters," and thus both they and their children have been denied an interest in both the church and covenant "because of their unbelief," for certainly if Achan had "transgressed the Lord's covenant" before the circumcision of the people, the camp would have been "sanctified" before that event transpired; and he and his would not have been circumcised. St. Paul tells us, that Abraham "Received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised: that he might be the father of them that believe, though they be not circumcised; that righteousness might be imputed to them also: and the father of circumcision to them that are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham, which he had being yet uncircumcised." (Rom. iv. 11, 12.) When this was its design, when applied to Abraham with what propriety allow me to ask, could it have been applied to these Pharisees and Sadducees, who were refused the baptism of John?*

Fourthly. Another common objection to the evidence adduced in favour of infant baptism, is found in the following words; "Baptism is a positive institution, not discoverable by the light of reason, nor to be inferred from the fitness of things like moral duties, but is entirely dependant upon the will of the institution (instructor): consequently it is the duty only of such persons, and under such circumstances as it is commanded."—However applicable this reasoning

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might be to the positive institutions under the law, it is certain it is entirely destitute of force when applied to those under the present dispensation, as the right of females to the Lord's supper, must either be established by *inference*, or they must be deprived of the privilege of commemorating the death of Christ, in that holy ordinance. You will no doubt admit, that this, like baptism, is a positive institution. Can you then give us one passage, in which it is commanded that women shall partake of it, or in which we are informed that they ever received it. You press the example of our Lord against infant baptism, and say; "We never read that our Lord baptized an infant." This I think has been accounted for. Can you on the principle on which you proceed, (*viz.* that it is only express precept or example that ought to satisfy us on positive institutions,) account for our not reading that he gave the Lord's supper to females? He had female disciples at the time, and why on your principles, should he not be expected to give us an example for female communion, as well as for infant baptism? You say; "Give us a command or an example from the New Testament, and we will cheerfully present our children to the Lord." (p. 17.) I also make the same demands on your own principles in justification of your conduct, in administering the Lord's supper to females. There are many passages from which it may be *inferred* that they ought to receive it, and on the strength of those passages both you and your opponents are agreed, that they ought to receive it, and administer it accordingly, and in proceeding thus you act an inconsistent part, and defeat the very argument which you have here advanced to destroy the right of infants to baptism; for if it be proper to proceed on the ground of *inference* in the one case, it is in the other, as both baptism and the Lord's supper are positive institutions. That you may discover the success with which you may attempt to give us an explicit warrant for female communion, I must for the sake of brevity, beg leave to refer you to Mr. Edward's examination of Mr. Booth's defence of female communion, as contained in his "Candid Reasons," p. p. 11, 23, and 104, 132. The whole may be considered as epitomised in the following short chapter, to which Mr. E. prefixes a title, which he properly supposes Mr. B. would have prefixed, had he pursued the subject systematically. He founds his defence on I Cor. xi. 28.

"N. B. An explicit warrant for females is one wherein their sex is specified, and is opposed to all implication, analogy, and inference.—Now for the Chapter.

"Does not Paul, when he says; 'Let a man examine himself, and so let him eat,' enjoin a reception of the sacred supper? Does not the term *anthropos*, there used," (and translated *man*,) "*often* stand as the name of our species, without regard to sex?" [This is presumptive proof.] "Have we not the authority of lexicographers and, which is incomparably more, the sanction of common sense, for understanding it thus in this passage;" [This is inference.] "When the sexes are distinguished and opposed, the word for a man is not *anthropos*,

but *suaver*." [This is false.] "When the apostle delivered to the church at Corinth what he had received of the Lord, did he not deliver a command—a command to the whole church, consisting of women as well as men?" [This at best is implication or presumption.] "When he further says, "We, being many, are one bread and one body, for we all are partakers of that one bread, does he not speak of women as well as men?" [This is the same as before—] Again, are there any prerequisites for the holy supper, of which women are not equally capable as men?" [This is analogy and inference together.] "And are not male and female one in Christ?" [This is analogy and inference again.]

"The reader will observe that the title promises" (what Mr. Booth promises in his defence) "an explicit warrant that as a warrant in which the sex is specified," (in which sense the word *anthropos* always signifies the male sex,) "and which stands opposed to implication, analogy, and inference; but the Chapter produces nothing explicit, the whole being nothing more than a compound of presumption, falsehood, implication, analogy, and inference. Thus it appears how the Title and Chapter agree or rather disagree; and that Mr. B. himself is one of the most wonderful phenomena which the religious world has afforded."

The above Dear Sir, is the reasoning of a learned man, who because he had made similar demands to those which you have made on positive institutions, for the sake of appearing consistent and saving his cause, attempted to furnish an express command for female communion, and who in order to this attempted to make the Greek word *anthropos* signify a female, by considering it as the name of the species! In order to make it explicit however, you will not need to be convinced, it ought to be so translated as that would distinguish the sexes. In this case it signifies the man, to the exclusion of the woman, as much as the English word man, and thus it opposes the doctrine for which he contended, and excludes females from the Lord's table!

"It is the nature of an explicit warrant to shew itself to the mind of the reader; and its own evidence is the strongest it can have: The consequence is, that he who really produces one, neither can, nor does he need, to strengthen it by any reasons he can advance: e. g. Were I called upon to produce an explicit warrant for female baptism, I would only alledge those words in Acts viii. 12. "They were baptized both men and women." These words strike the mind at once, and no reason whatever can add any thing to their strength or evidence; but Mr. B., by introducing six particulars, shews

* In proof that this assertion "is false," Mr. E. produces nineteen instances in opposition to it, from the Septuagint and the New Testament, where "the word for a man is *anthropos*."

plainly that neither of them is explicit, and that it is not in his power to produce any explicit warrant at all : For had any one of these been explicit, for female communion, he might very well have thrown away all the rest."—This being the nature of an explicit warrant, the multitude of arguments, or rather questions, of which Mr. B.'s defence is composed, as Mr. E. observes, "carries in it, its own conviction." The words themselves constitute an explicit warrant and these alone, and if you have to use a single reason or argument, it proves you indebted to inference or analogy on a positive institution, and like ourselves you are forced to reason on those institutions, when on the principle which you have assumed, you ought only to have to believe and obey.

In order to obviate the objection to which I am here replying, I observed in my last letters ; that "infant baptism was in a similar predicament with the christian Sabbath," on which we can only obtain "satisfactory proof, by inference, from several passages of scripture, that the apostles appropriated on day in seven, to the worship of God," and that they "changed the Sabbath" from the seventh to the first day of the week." You refer me to these passages for the example of the Apostles and primitive christians." You must know however I presume, that it is only by inference that we can obtain this example. For instance, Rev. i. 20. The first day of the week is called the *Lord's day*, and from this you very properly infer that the reason must have been it was held sacred by the first christians. Again, Acts xx. 7, we are informed that upon the first day of the week, when the disciples came together to break bread, Paul preached unto them." From this, with a propriety which I shall not dispute, you infer that it was their custom to do this on every first day of the week. And again I. Cor. xvi. 2, St. Paul gives the church the following exhortation ; "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come : " and from this you infer that they met together on the first day of the week. This is the way in which you argue on the observance of the christian Sabbath, which like baptism "is a positive institution, not discoverable by the light of reason, nor to be inferred from the fitness of things, like moral duties, but is dependant entirely on the will of the institutor." Let us now suppose what is not impossible, viz. that a certain "Mechanic of New Brunswick" were to assert that he is "not so ignorant as not to know that the Sabbath is a human institution, and were to request you to defend it on Scriptural principles : what would you say to this sagacious individual, when you deny an inference to be conclusive on a positive institution ? If you began to say "I infer," would he not immediately cut you short by saying, Stop ! no inferences on "a positive institution," &c. I am not this objector however: I think you argue conclusively on the christian Sabbath, because it is not a command of God ; but a mere idea of Antipedobaptists that we are not to argue by way of inference and analogy on a positive institution. On the contrary, God has necessitated us, either to argue in this way on the positive institutions of the present dispensation, or otherwise deprive females

of the Lord's supper, and give up the christian Sabbath; and all we ask is liberty to go and do likewise on baptism also, and thus be consistent with ourselves. Under the former dispensations, all was plain and clear, as to the ages and sexes of those who were to observe the positive institutions, or to whom they were to be administered; under the present dispensation this is not the case. From this fact I think the following things are deducible. First, as the method of proceeding which the Almighty has always adopted, has been to restrict the subjects at the institution of positive ordinances, when he intended them to be confined to certain ages and sexes, (no doubt from a knowledge of the propensity of mankind to consider those commands which are not restricted, as intended to be of universal obligation,) nothing can be more plain, than, that it was not his design, that any such restriction should exist under the present dispensation, otherwise, the same unchangeable wisdom, would doubtless have proceeded in the same manner at the institution of christian baptism. Consistently with this idea, the apostle without any regard to age, informed his hearers that the promise on which he laid the foundation of this institution, was to them and their children, and St. Paul observes, that now there is neither male nor female. He does not in this passage make use of the same words as St. Luke when speaking of the effects of Philip's labours at Samaria—*andres kai gunaikas*, "men and women"—but *arsen kai gunaikas*, "male nor female"—without regard to age. In the former of these cases, the historian's design led him to confine his remarks to adults; but in the latter case, where St. Paul alludes to the substitution of baptism for circumcision, he uses words which include infants as well as adults; for which I can see no other reasons, than what have already been assigned in the remarks on the substitution of one ordinance for the other.—Secondly, as the Almighty has left us to argue the right of a large proportion of the undisputed members of his body the church, to the privilege of the Lord's supper by inference, is it not consistent with his method of proceeding, under the present dispensation, to suppose that we should be left in the same situation in the kindred institution of baptism? Thirdly, those who argue by inference in favour of infant baptism, are certainly acting more agreeably to both analogy and scripture, than those, who wish to destroy, or disprove their right by the same method of reasoning. It is by *inference* and by that alone that you prove the right of adults, as opposed to infants to this ordinance; for the Lord has not in any one passage declared that adults alone should be baptized, nor has he declared that baptism should be confined to those who possess the qualifications found in adults. A command of this kind, was, I think indisputably necessary, to prevent infant baptism under the new dispensation, because under those which preceded, infants had always had a right to the initiatory ceremony into the church, and if no declaration were made to prevent the continuance of this idea, what could be more reasonable when baptism was made the ceremony of initiation, than for them to suppose that their infants were to be baptized? But when we consider the unlimited declaration of Peter already con-

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dered, the avoiding of this idea, and the practice consequent upon it, appears to be absolutely impossible. If the Almighty did not intend infants to be initiated into the christian church, can you inform us why he did not abrogate that right which he himself ordained, and which had hitherto existed by delivering some restrictive command against them, as he had done in their favour under the former dispensations of the same covenant, when he instituted the initiatory ordinance.

"Christ and his apostles," says Mr. Pond, "taught and practised precisely as we might expect, on supposition children are to be baptized; but precisely what we might not expect, on the contrary supposition. In order to determine what we might, or might not, expect of Christ and his apostles, it will be necessary to keep in mind the established customs of that period, in regard to the subject before us. In the Jewish church children had been uniformly connected with their parents. They were early given up to God, and received the seal of his everlasting covenant. Also the children of proselytes entered with their parents, and were entitled to the initial rites of circumcision and baptism.—What, then, might be expected of Christ and his apostles, on supposition they intended to put an end to these customs? Not silence, certainly; silence must have been a virtual approbation of them. They would have lost no opportunity of pressing a reform. They would have constantly condemned them in the severest terms. Did they even pursue such a course? Scarcely need we answer, Never, in any instance. But what might be expected of the Saviour and his apostles, on supposition they intended the established customs should be continued? Not, indeed, that they should enjoin them by express precepts. This would be to enjoin expressly what every one understood and practised. They would be likely to allude frequently to the accustomed connexion of children with the church, as a thing which men had and received their approbation. They would be likely, from time to time, as occasions occurred, to baptize households, on a profession of the parents' faith.—Need it be said, that this is the precise course they pursued?—Our Saviour directed his disciples to speak peace to that house or family, over which a son of peace was found to preside, (Luke x. 6.) He affirmed that salvation had come to the house or family of Zaccheus, when he became a real child of Abraham. (xix. 9.) He applauded the practice of bringing infants to receive his blessing, and declared that "of such is the kingdom of God." (Luke xviii. 15, 16.) In his last conversation with his apostles, he commanded them to feed not only the sheep, but the lambs of his flock. (John. xxi. 15.) Peter taught converted parents that the promise was still to them and their children; (Acts ii. 39.) and that as the family of Noah were preserved on his account, so baptism, by "a like figure doth now save us." (I. Peter iii. 21.) Paul represents the whole church of Israel, parents and children, to have been baptized together, by the miraculous interposition of Jehovah. (I Cor.

x. 9.) He affirms that "the blessing of Abraham," an important part of which consisted in the covenant connexion of his children, "has come on the Gentiles through Jesus Christ," (Gal. iii. 14.) He denominates the children of believers holy, addresses them as saints; and considers them in some sense beloved for their father's sakes.* He repeatedly baptized households, on account of the faith and profession of the parents. Lydia believed, and she and her household were baptized. The Jailer believed, and he and all his were baptized. (Acts xvi. 15, 33.) He also baptized the household of Stephanus. (1 Cor. i. 16.)—

"We have given a specimen of the manner in which Christ and his apostles treated the covenant connexion of children with their believing parents. They taught and practised precisely as we might expect, on supposition they designed to perpetuate the custom of baptizing infants." Treatise pp. 116, 120.

Those "objections against" our "practice" which are contained in your second Letter, and which I pass over without a direct reply, are not disregarded because they are unanswerable. So far from this, they are not deemed important enough to require a distinct reply. They want even the *pretence* of being founded on scripture: nay more; they are virtually *condemned* by it. There is not one of the objections to which I here allude, which you might not with equal propriety and with the same success have urged against infant circumcision, and consequent church membership, which we know were institutions of God. "Circumcision was that of the heart, in the spirit and not of the letter; whose praise was not of men but of God." When you have informed me how this ordinance could be thus denominated, on the ground on which you proceed when administered to infants of eight days old; I will inform you how baptism can be termed, "the answer of a good conscience," "as administered to an infant" under the present dispensation. I think it has been proved in these letters that infant baptism is an ordinance of God; and I hope your objections have been obviated. If these things be admitted, though I could not assign a single reason on the ground of utility, and you could furnish a volume of objections of this kind, they would not in the least affect the practice for which I plead, but especially when we consider as every one must observe, that your objections are either founded on inconclusive reasoning, or on the absence of infant baptism which can never affect its use. As to objections of this kind, I would give you the good advice of Gamaliel; "Refrain from them, and let them alone:—lest haply you should be found even to fight against God." That this is not your design, I am fully persuaded, but as an infant institution, and infant church membership had once the sanction of God, it is on *scriptural grounds alone* that they ought to be opposed, and as I hope it has appeared that

* 1 Cor. vii. 14; Eph. vi, compared with i. 1; Rom. xi. 28, *dis tunc pateras.*"

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they have never been either explicitly or implicitly disannulled, I must suppose that they still continue ; " for of such is the kingdom of God." That we may " prove all things and hold fast that which is good," is the sincere prayer of,

Dear Sir,

Your's very affectionately,

GEORGE JACKSON.

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LETTER VI.

DEAR SIR,

The preceding letters contain a large proportion of the matter, which Pædobaptists derive from the Scriptures, in favour of their practice ; and it is certainly reasonable to suppose, that if the apostles received infants into the primitive churches, some intimations of this would be contained in early Ecclesiastical History. It will be the province of this letter to shew, that this expectation is fully gratified by an examination of the writings of those from whom we expect the evidence in question, and to free that evidence from the objections by which you have endeavoured to obscure it.—This, you as usual brand with that hackneyed and perfectly harmless epithet—"Human authority" and as though there were all the difference imaginable between yourselves and your opponents, you inform us by way of contrast, that you "place no great confidence" in this kind of evidence, and think, that as the scripture is the only standard of the christian's faith and practice, God has given him sufficient means of knowing his will from that, and especially in a point which is the duty of every believer." And pray Dear Sir, who believes the contrary? Because we have not "in our haste" concluded "that all men are liars," and call in the testimonies of uninspired men, as well as divinely inspired apostles and historians, does it follow that we have abandoned our Bibles? and must we be charged with resting on "human authority," which has been called the last resort of Pædobaptists?" Because divinely inspired historians have ceased to write, does it follow that historical faith is to cease from the earth, except so far as it has their writings for its object? In your Letters you have given us an account of a Baptist minister, "immersing 66 persons in the space of 40 minutes." Now did you intend us to believe this account, or not? Suppose we were to exclaim, this is merely human authority, and we place no great dependance in this! Would you suppose that we were adopting a commendable method of extricating ourselves from the difficulty in which you suppose you have placed us, by giving that relation? My opinion is, that men though uninspired, who have their eyes and senses, and who are as truly pious as were the primitive fathers, and who rather than deny the truth would seal it with their blood; possess all the necessary qualifications for detailing matters of fact, and I do not think we are doing any great credit, to either our judgments, our piety, or our religion, to cry down their testimonies as "human authority," which is not worthy of

"any great confidence being placed" in it. Christianity does very little for a man, if it does not make him a man of truth, and I think its influence on us ought to be sufficiently powerful to cure us of that scepticism so natural to us, and lead us to "place great confidence in" even "human authority, unless we can prove our fellow christians to have violated the truth, or "given us relations which are either impossible or absurd." The writings of the primitive fathers give us an advantage over the infidel, as to the authenticity and antiquity of the Bible and the christian religion, which blessed be God is the death blow of their system, were we possessed of no other evidence; and I think no real christian can read the writings of those truly great men who have defended the Bible and Christianity from their writings, and other "human authorities," without adoring the God who has providentially preserved them through so many centuries; and I must defy either you or any other man to bring those writings into contempt, without greatly injuring that cause which you are to defend, with a solicitude equal to that with which you are seeking the salvation of your own soul. Your blending them with "the various and discordant accounts of Popes and Councils," in the string of questions which you have proposed, is not much to your credit. Some of those testimonies which I think will always puzzle the opponents of infant baptism, existed long before either "Popes or Councils," excepting the Councils of the Apostles and their contemporaries. Let us now hear the opinion of Dr. Gale, a distinguished writer of your own, on the importance which may at least with propriety be attached to the example of the primitive christian churches, which succeeded the apostolic age. His words are as follows;

"I will grant it is probable, that what all or most of the churches practised immediately after the apostle's times, had been appointed or practised by the apostles themselves; for it is hardly to be imagined, that any considerable body of these ancient christians, and much less that the whole, should so soon deviate from the customs and injunctions of their venerable founders, whose authority they held so sacred: New opinions or practices are usually introduced by degrees, and not without opposition. Therefore in regard to baptism, a thing of such universal concern and daily practice, I allow it to be very probable, that the primitive churches kept to the apostolic pattern. I verily believe, that the primitive church maintained, in this case, an exact conformity to the practice of the apostles, which doubtless agreed entirely with Christ's institution." (Pond, pp. 124, 125. Reflec. on Wall p. 398.)

Having here attended to that part of your Letters in which you cry down "human authority," merely because I had used it, (though as I hope I have convinced you I did not depend on it alone;*) I will now attend to that part in

* "The grounds for this"—infant baptism—says "the celebrated Whitatus"—"and those beyond all exceptions, are to be met with in scripture: so there is no necessity, with the Papists, who shamefully prevaricate in a good cause, to have recourse to unwritten tradition." (Econ. of Gov. B. iv. C. 16.) This

which you cry it up, in order to introduce the testimonies of Baptists, who have had an opportunity of consulting the writings of the early ages of christianity." You preface these by informing us, that you "Do not however wish to reject any information which you can obtain from any source, where you can be satisfied it is correct." Allow me to ask then, with what consistency could you say, that you "place no great confidence in human authority," when in the event it appears, that you are as unwilling to "reject" it as your opponents? They are as solicitous to depend on "correct" information as you are, and I hope to convince you, that they are rather more solicitous to preserve it "correct" than some of the "Baptists" have been; and thus to shew you, that its correctness does not so much depend on its coming through the medium of the "Baptists, who have had an opportunity of consulting the writings of the early ages of christianity," as you seem to suppose. The following conversation from Wall's "Conference," does not contain a novel charge against the writers of this class:

"Anabap. Let us come to the second thing, which Mr. B. told you was so useful to give light in this matter: namely, the practice of the primitive christians, who lived so nigh the times of the apostles, that they must needs know whether infants were baptized in the apostles' time, or not. If I could any ways come at a true account of the practice of those ancient times, I should be much swayed by it: since these men could by a little enquiry know with ease and certainty, the matter of fact, about which we are in the dark; as we Englishmen cannot but know what was done in England in Queen Elizabeth's time, is a practice so public and notorious. And since our question now is about a matter of fact (what the apostles did in the case of infants) let some say what they will in alighting human authority, it never can, nor ever shall sink into my head, but that they whose fathers and grandfathers lived in the apostles' time, must know what the apostles did in this matter. And where the scripture is short or doubtfully expressed, these men's looks are, it seems, larger: so that one would think that learned men might be agreed concerning the practice of the times I now speak of. But I find so much contrariety in the accounts given, that there must be on one side or on the other, great dissimulation used by them. You, I perceive, are confident that the ancient practice was wholly on your side: and some books that I have read, do give the account so. But then others bring in those ancient fathers, speaking all on the other side. What verdict can one give upon such contrary evidence?"

"Pædobap. I am afraid you have read Danvers. That book did me once a great deal of hurt.

"A. And I thought it did me a great deal of good. For it leads one through

testimony is perhaps with as much as that of the "Bishop of Meaux," quoted by Mr. Judson, p. 38. On this subject see Pond, p. 124, Note.

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all the first centuries with quotations, shewing, that adult baptism only was then in use.

"P. You must of necessity read Mr. Baxter's Confutation of the strange Forgeries of Mr. H. Danvers. Or, Mr. Will's two books on that subject; with his Appeal to the Antipædobaptists themselves, that they ought to renounce such a man. Or, Mr. Whiston: or, The History of Infant Baptism (Wall's "Part II. ch. i. and all over the book.") You will find, that book (which has been so magnified and handed about among those people, and has misled several of them) to be a great shame and discredit to their cause. And in this respect, I may say, that afterwards it did me good too: for it gave me an aversion to that cause which was thought to need such forging and perverting of testimonies to even the Papists do seldom use,"

This quotation contains the awful charge of "forgery" against one of the writers on your side of the question, in dispute; and the following from Mr. Munro's Treatise, contains that of "perverting testimonies," from which I can neither exculpate Mr. Judson nor yourself. You are however, but the innocent retailer of his garbled quotations. Mr. M. gives us a citation from Siricius, who was made Pope in the year 384, in which he gives directions for the administration of Baptism, both to adults and infants, and the qualifications which were considered necessary in the case of adults. These he mentions in the former part of the Letter; and Dr. Wall, whose words Mr. M. is quoting, informs us;

"It is common for Antipædobaptist writers, to quote such passages as the fore part of this Letter would be by itself as testimonies, that such authors allowed no baptism to infants, because they require those preparatory exercises of all that are to be baptized. This, says he, I have seen done an hundred times, when the author that is quoted does sometimes in the same Treatise as here, and in some other part of his works shew, that infants are to be baptized, as being a case that is exempted from the general rule, which requires faith, prayer, repentance, and other personal preparation; and adds, "No wonder that they do it with other books when they can hardly forbear doing it with the Church of England's catechism, which requires repentance and faith of persons to be baptized; but shews by the next words, that the case of infants is an exempt case. Doing so with any author is dealing unfairly, and doing the author injustice whatever he be, and doing themselves hurt when discovered, which it will be sooner or later, to their shame, and will greatly injure their cause in the eyes of those by whom it is discovered." pp. 120, 121.)

I can assure you, Dear Sir, that it gives me sincere pain, to be necessitated to employ my pen in repeating such charges against any who have professed to defend the cause of truth. This I should not have done, had not you instituted an invidious, though indirect comparison between your proceedings, and those of your opponents, and I suppose, that you are more commendably scrupulous

than we, as to the "correctness" of the evidence on which you rest your proceedings, and that the testimonies of "Baptists" are more "correct" than those of their opponents. This I must think is extremely problematical, and the further we proceed, the more so it will appear.

You observe "Baptists who have had an opportunity of consulting the writings of the early ages of christianity, inform us, that there is no mention made of infant baptism in christian writers of the first century, though they frequently mention that of believers : and that there is no mention of it, till just at the close of the second century. If this be the case (what! do you doubt also,) it looks very dark upon the practice." This "darkness" may properly be termed a darkness of ignorance. When those who have no acquaintance with Ecclesiastical History meet with such objections as this, they are ready to exclaim; "What! No mention of infant baptism for the first 150 years after Christ!" and to conclude, that therefore it must be a mere innovation of later times, and this they do from a supposition that ecclesiastical writers perhaps abounded in those days, in proportion to the spread of christianity as they do in these, and that many books exist in the present day, which were written then. Now Dear Sir, how many books have survived "the wreck of ages," which were written in the first century? Dr. Wall who has made this part of primitive history his particular study, and has given you some proofs that he was a candid man, answers; "In the first century (which is the age of Christ and his apostles) there are, besides the books of scripture, but two or three short pieces left." The work here alluded to is the *Pastor of Hermas*, in which Mr. Pond informs us, from Austin's view of the Church, p. 241, the church-membership of children with their believing parents, is asserted: "He saw certain stones, which had been taken out of the deep, and fitted into the building the church; and was told by an angel, that these presented members in the first or infant age.

"Among the writers of this century," says Dr. Gregory, "the most distinguished place, after the inspired penmen, is due to Clemens, the friend and fellow labourer of St. Paul, who describes him as having 'his name written in the book of life.' There are extant two epistles to the Corinthians, which are ascribed to him; but the latter is generally reputed not genuine. The epistle which is accounted genuine, is written in a truly apostolic spirit, and with great simplicity of style." Several spurious compositions were falsely attributed to Clemens.

"The epistle he ascribes to Barnabas was probably written by an unknown author, who assumed the name of that apostle. Of the writings of Papias, the disciple of John, and the first propagator of the doctrine of the Millennium, nothing remains but the fragments of an historical performance.

"The *Pastor of Hermas* is generally allowed to be genuine, and it is probable that it was the work of that Hermas who is spoken of by St. Paul, though some have ascribed it to a certain Hermas, or Hermes, brother to Pius bishop of Rome, who lived in the succeeding century. The work is entirely allegorical, consisting of visions and similitudes. Like all works of this nature, it is extremely unequal as a composition, and I confess but little satisfactory to my judgment. It was however in high estimation in the early ages, and is spoken of in scripture both by Ireneus and Tertullian." (Christian ch. vol. 1. pp. 63, 65.) These are the only pieces reputed genuine in the whole of this century.

"All infants," says he, "are in honour with the Lord, and are esteemed *first of all*." (pp. 96, 97.) He also observes; "The baptism of water is necessary to *all*." "Does he mean that water baptism is necessary to *all persons*," says Mr. P. "or to all connected with the church? In either case he must have included infants; since we have shewn that he considered *infants* connected with the church."—The epistle of Clemens I have before me, and can assure you that I can see no reason to expect the mention of infant baptism, even on your own principles, for he does not once mention that of believers, though I perceive that Mr. Judson has classed him with the apostolical fathers," who "*frequently* mention the baptism of believers." (See p. 33.) To the work of Papias, mentioned by Dr. Gregory he does not refer, and all things considered, I cannot conclude that the writings of the first century "look very dark upon the practice" of infant baptism.

Before I proceed to the second century, I will consider your objection against our method of "dating evidences:"—"I observe," you proceed, "that you follow the practice of most writers, in favour of infant baptism. You date your evidences, not from the birth of Christ, but the death of the apostle John, who died A. D. 100. The unwary reader is in danger of losing 100 years, not noticing but that you reckon time in the usual way, viz. from the death of Christ." (p. 18.) Allow me to say that I think a "reader" would be something more than "unwary," if he understood us to say the opposite of what we do say; and also to congratulate such "*unwary readers*," if they exist, that there are some such *wary writers* as yourself to put them on their guard against imposition. When we tell them however, that we "reckon from the death of the apostle John," we do not suppose that they will be so ignorant of what almost every child knows, who knows any thing of his Bible, as to suppose, that John who was present at our Lord's crucifixion, and wrote the latest history of his life, died before Christ was born. But is not the method which we adopt in "dating evidences," the proper method of dating them? When history is the subject of our discussion, we consider the means with which the historian is favoured, or being acquainted with facts, and could an apostolical practice be better known, than by intercourse with the apostles? and did not this intercourse continue as long as any of the apostles lived? We have no design to impose upon "the unwary reader." Nor have we any occasion to wish that he should "lose 100 years" in his calculations on the subject of infant baptism. We do not think it any discredit to our cause, to be able to prove it by inference, from one of the writings of the first century, and especially as there is such a paucity of evidence in the course of that period on any subject.

"In the second" (century)," says Dr. Wall, "there are also but few books left. Yet of these few, what Justin says you have heard." "Justin Martyr wrote within about 40 years of the apostolic age;" and he observes; "Several persons among us sixty or seventy years old, of both sexes, that were disciples

to Christ in their childhood, do continue virgins." He also says; "We have not received this carnal circumcision, but the spiritual circumcision; and we have received it by baptism. It is allowed to all persons—infants and adults—to receive it in the same way." (See Pond, p. 102.)—I connected these testimonies to gather in my former letters, supposing that they had a mutual influence on, and a natural connection with each other, and (I suppose, not liking that the baptism of primitive times should be considered by Justin as a substitute for circumcision, because this was administered at eight days old) you have separated them, and as though the latter did not exist, you quote the former alone, and say, you "can see no proof of infant baptism in it." Just for a moment however allow me to request, that you will unite them: and remember as I told you that "Justin Martyr, in his dialogue with Trypho the Jew, page 59, plainly speaks of baptism, as being to christians instead of circumcision;" and then in his apology, that there existed in his day, "several who were disciples (or made disciples) in their childhood" or infancy; *Oi ek paidon matheteshesan*; and that he uses the same word used by our Lord in his commission, when he sent the apostles to disciple the nation; and see if you cannot when these testimonies are considered in connexion with what has already been said, see some proofs of infant baptism in them. In proof of the contrary you quote a part of our Lord's commission, and say that "discipling the nations was something which was previous to baptism." I think however I proved that it was by baptism, as one means and that infants can be disciplined by baptism as well as adults. You further observe; "Our Lord made and baptized more disciples than John." And what has this to do with the subject under consideration? Justin does not say that these children were first made disciples and then baptized. He simply says they were "discipled," which word certainly in his estimation implied their baptism.—In the passage from which this testimony is taken, Justin is speaking of the effects of christianity on mankind. These he describes in a twofold manner. First, he shews how many it had preserved uncorrupted, or saved from profligacy, as in the passage quoted; and Secondly, how many it had converted, who were once profligates, and the following quotation from "Reeves' Apologies" (p. 39.) to which I referred in my last letters, gives a good sense of the passage.

"This passage I think is hardly capable of being wrested to signify less than the baptism of Children; for the Martyr speaks of such as had been discipled unto Christ from their childhood, and this discipling we know was by Baptism, Matt. 28. 19. where we have the same word *matheteus* and these Disciples he says also continued virgins all their time, which is another argument for their being baptized in their childhood; but above all, the opposing these children to such as had changed from intemperance, and consequently were men, and converted and baptized upon a due consideration of the christian principles: This opposition, I say, makes it plain to me, that he meant such

persons as were disciplined unto Christ, before they were capable of learning the Christian doctrine and instruction. Now this apology is not fifty years younger than St. John's Revelation, and if a person of Justin's learning and curiosity was able to know such a plain matter of fact as baptism, and if the Martyr had sincerity enough to declare it ingeniously, then I take this to be a very strong proof for infant baptism.

I presume it only requires that a man should know the meaning of words, and have a moderate share of common sense, and if he be not possessed of "very considerable ingenuity," he may "make" this passage "an argument in favor of infant baptism." It is worthy of remark, that the Martyr is not here speaking of a solitary case. According to Dr. Wall's translation, he could produce "several of both sexes."—According to that of Reeves, he could "produce abundance" of both sexes, who had lived in a course of spotless virginity to sixty or seventy years of age; and I cannot but glory, continues the father, "in being able to produce so many instances of Christian purity, out of every nation." Besides these, however, there must I think have been others in the Christian church who were disciplined in their childhood or infancy, because those of whom he here speaks had lived in a state of spotless virginity until they were 60 or 70 years of age. Now do you think that this would be the invariable effect of the discipling of children? Would they all live in this state after they were disciplined? I think it much more probable, that there were a few out of an almost immense number, who had been "disciplined in their infancy," and that others had entered into the honorable estate of matrimony, for it is morally impossible that all who had been disciplined in infancy or childhood, should continue in an unmarried state. But again, these persons who had been thus disciplined in their childhood, had lived until they were 60 or 70 years of age. Considering the frailty of human life, how many of those who had been thus disciplined must have died before they arrived at this age? These persons in their childhood must, in my opinion have had a great number of contemporaries; for it is naturally impossible that all who were disciplined in childhood should live to this age. The probability is, that this would not be the case with one in a hundred. Once more, Justin was "able to produce so many instances of Christian purity out of every nation." These instances were to be met with, wherever christianity prevailed, "Justin wrote his Apology within forty years of the death of the apostles," as Dr. Wall informs us, "and seventy years," as he observes, "reckoned back from that time, do reach into the midst of the apostles' time." This being the case, how many do you think must have been disciplined in the apostles' days, for so many of sixty or seventy years of age to survive till forty years after their death in an unmarried state, besides those who had married and those who had been taken

* *Kai polloi times*, i. e. many, a multitude, a great number, who, &c.

away by death at different ages? I think we may without being guilty of any great degree of presumption suppose, that Justin is here describing some of the blessed effects of infants being disciplined by the apostles, and trained "up according to their direction in the nurture and admonition of the Lord;" and especially as these cases existed in such numbers in "every nation."

In opposition to the inferences which have been drawn from the testimony of Justin, you make a commendable, but an equally unsuccessful attempt to find similar cases in the Bible, and flatter yourself that you have found one, perfectly parallel in that of Timothy. This you preface by observing, that "Our Lord also informs us that except a man take up his cross and follow him he cannot be his disciple," and then you say you "think that this cannot be said of infants," and wish your readers to infer that infants cannot be disciplined, because they cannot "take up their cross, and follow" Christ. What has already been said on the subject of applying those requisitions to infants, which were only delivered to, and intended for adults, will supersede the necessity of my saying any thing more than just to enquire, if he ever said this of an infant? and requesting you to look at Matthew x. 33, 37, where you will discover that this address was delivered to those who were in danger under the influence of fear, of "denying Christ before men," and who were informed, that "He that loveth father or mother—or son or daughter more than he, is not worthy of him." These things I suppose "could not be said of infants;" and consequently the requisition is not applicable to their case. You "have no doubt but Timothy was baptized at an early age; it was however not until he had been made a disciple of, and so no doubt it was with those disciples mentioned by Justin." Now Dear Sir allow me to ask, who told you all this? Where do you read either of Timothy's baptism, or of his being disciplined before he was baptized, or that there can be no doubt but so it was with both him, and these disciples mentioned by Justin? By a reference to the second Epistle to this young man, Ch. i. v. 3, you will find that he was a pious youth, who had a pious mother and grandmother; and from Ch. iii. 14, it appears that they had taught him the scriptures as early as he could learn them; and the excellency of the book, and the affection which he bore for his teachers, are urged by the apostle as reasons why, he should "continue in the things which he had learned." From St. Paul's gratitude that his mother and grandmother were in the faith before him, I may leave to think (as we are to deal in probabilities) that it is very probable that it was a parallel case to that of Lydia already mentioned, that he was baptized with his mother, and that she and her mother were principally instrumental in the hands of God in his conversion, and especially as we do not read of either in the word of God. In the passages to which I have referred, he is evidently taught, that the affectionate and pious concern of his ancestors, and a religious education would aggravate his apostacy;

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provided he did not continue in the things which he had learned." He being called the apostle's "own son in the faith," does not appear to imply that he was converted by his preaching, but that "as a son with the father he served him in the gospel." (Compare I. Tim. 1. 2, with Phil. ii. 22.)—On the subject of your remarks on the word disciple so often repeated; I would in conclusion on this subject remind you, that those whom the Judaizers wished to circumcise, are called, and had consequently been "made disciples." (Acts xv. 10.) Do you think I should argue conclusively, if from this I were to conclude, that these Judaizing teachers would not have circumcised their children, if they had succeeded in their designs? These Gentiles had been "made disciples," and that by "teaching and baptizing," and it was intended to circumcise them. A consequence you know would have been, they would have circumcised their infants also, so that instead of the one forbidding, it necessarily implied the other—and this we believe to be the case with baptism, for reasons already assigned, which I must think stand unaffected by any of your objections, and especially by those which you derive from the requisitions of the scriptures, which were only intended for adults, yourself being judge.

Your quotation from the Monthly Magazine of 1784 informs us, that "there is a passage in Irenæus, more to the purpose, (than the one from Justin,) but it is equivocal." The passage is as follows; "He (Christ) came to save all persons by himself: all I mean, who by him are regenerated unto God; infants, and little ones, and youths, and elderly persons," &c. There can be nothing "equivocal" here in the word applied to "infants," as they are distinguished even from "little ones." Nor can there be anything equivocal in the term here translated "regenerated," if we only consider its meaning in the days, and in the writings of this father and his contemporaries. Instead of saying that I "contend that in this place it means baptized," it would have been no more than doing me justice, if you had told your readers that I had at least *attempted* to prove it. "Dr. Wall says, as I informed you, that this word, 'particularly in the writings of Irenæus, does signify baptizing: and he mentions some places which expressly declare, that Christ was regenerated by John; meaning (of course) that he was baptized by him.' Clement Alexandrianus, also, 'near the same time expressly declares, 'the word regeneration is the name of baptism.' Dr. W. in his 'Conference' observes, that this word 'does with him, and all the old writers signify baptism, as peculiarly as the word *christening* does with us.'—Dr. Waterland also declares; 'It has been proved at large, beyond all reasonable contradiction, that both the Greek and Latin Fathers not only used the word regeneration for baptism, but so appropriated it also to baptism, as to exclude any other conversion or repentance not considered with baptism, from being signified by that name; so that according to the ancients, regeneration or new birth was either baptism itself; including both sign and thing;) or a change of man's spiritual state considered as wrought by the Spirit in and through baptism.'—Mr. Pond observes; 'The

only objection to Irenæus' testimony is, he expresses baptism by a verb (*regenerare*), which literally signifies regenerate: putting, by a very common figure, the thing signified for the sign. That he really intended by this word to express baptism, is evident from his own use of it in a variety of instances. "When Christ," says he, "gave his apostles the command of *regenerating*^a unto God, he said, "Go and teach all nations, *baptizing* them."—Our Saviour gave occasion to this mode of expression, when he called baptism a being "born of water;" (John iii. 5.) and Paul, when he styled it "the washing of regeneration" (Tit. iii. 5.)—That Irenæus designs a being born of water or baptism—is evident from the very nature of the case. Infants could give evidence of no other regeneration. The case was so clear in the mind of Dr. Wall, who better understood the phraseology of the primitive church in relation to this subject, than any other modern, that he does not hesitate to call it an "*express mention of baptized infants.*" In this he has been followed by many of the learned." (Pond, p. 126. Note.

New Dear Sir, in the passage from Mr. Scott's life you told us of his "winning money from a lady at cards, at a *christening*," and this you very properly supposed was a baptism; because you did not think there was any thing equivocal in this English word. And I think it has been decided by two or three witnesses, that whatever an Englishman may see in the verb which is in the testimony of this father translated "*regenerated*" in the present day, there was nothing equivocal in its meaning in the days of Irenæus, any more than there is in that of the English word christening, at the present day. This will more clearly appear, if we attend to another thought suggested by this passage. This father did not consider this the state of *all* infants. He supposed none to be saved by the coming of Christ, but those who were "*regenerated*" unto God." Now if it were something by which these particular infants were made to differ from others, what else could it be but baptism,† including the thing signified as these fathers supposed? Baptism, except in particular cases where it could not be had, was considered by them as essential to salvation, because in their estimation, baptism was the ordinance in which both infants and adults were regenerated by the Spirit of God. They supposed that when infants were baptized, original sin was washed away by the influences of the Spirit, as will be more fully proved before the conclusion of this letter. On this account, the word *regenerated*, was applied to the state of a person after baptism, because it included both the sign and the thing signified, and this accounts for

^a Is it not a little strange, that both Justin and Irenæus should make use of the very words which they used in our Lord's commission, and apply them to infants, and yet it should be disputed whether they speak of their baptism.

† The awful doctrine of Election and Reprobation, as the ground of the difference between the regenerate and the unregenerate, did not exist, even in the case of adults, and much less of infants, until the days of St. Austin; as is evident from almost innumerable quotations from the writings of the fathers, produced by Dr. Whitby; *Diss. on the Five Points*; especially *Diss. l. ch. 5.*

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its being said to be done "by Christ," as it was the Spirit which was considered to apply the merits of his death in the ordinance of baptism.

"Irenaeus wrote within 67 years of the apostolic age. He is said by Dodwell to have been born before the death of John. He was personally acquainted with Polycarp, the disciple of John, and had heard him preach." From a Letter to Florinus, in Euseb. Ec. Hist. Lib. v. c. 18, it is sufficiently evident that he was a Christian, when but "yet a boy," and as he expresses it, "through the mercy of God which wrought in him diligently marked and printed in his heart," what he saw and heard, and that these things "grew up with" him, and "through the grace of God" were the constant subjects of his meditations. These considerations, in addition to their making it appear exceedingly probable that he was born of Christian parents, and baptized in infancy, carry back his testimony within a very few years of the days of the apostles.

Another objection remains to be moved. You inform us of the passage from Irenaeus that "Chapin observes, it is generally viewed by the learned as spurious." I beg leave to think however, that your informant is mistaken as to this being "generally" the case. That this objection has escaped Mr. Jackson, is I think no mean proof that it is only very partially the case, and even in these instances not very well founded. Those who look at the Margin of his Sermon, will see that he has "left no stone unturned" in order to obtain objections in every case where it was possible; and would no doubt have raised this objection also, if he had had any prospect of establishing it. "The learned" with whom I am acquainted, all produce it as unquestionable, without even guarding it against this objection, among whom is Dr. Wall. He does guard the quotation from Justin in the following words in his Conference; "The quotation is genuine—and the book unquestioned." But the one from Irenaeus, he appears to consider unquestionable. It has been questioned by some, and there is scarcely a passage in all antiquity that has not. And what is there more easy than to raise doubt on these subjects? It is only necessary for one whose fancy or interest may lead him so to do, to suppose that a passage has fallen into the hands of some person who has interpolated the text, and such a supposition will cause a world to doubt, and make years of controversy for the learned. In Wall's Defence against Gale's Reflections, you may probably obtain satisfaction on this subject. What he advanced, I make no doubt he was able to defend, and his own credit, and the good of his cause would have led him, in his Conference, (which is an Abridgment of his History of Infant Baptism,) to guard the quotations if the objections of his opponent had been well founded; and they would also have prevented his repeating any quotation which his opponent had succeeded in proving to be spurious." Doddridge refers also to Wall's Defence, c. xli. p. 282, 288, and 315, 350. Mr. Pond is so well satisfied as to the authenticity of the passage in question, that, as you have already perceived, he says; "The only objection to this testimony is, he expresses baptism by a

verb (*rennecor*) which literally signifies, "regenerate." To this objection I have already replied.

This testimony brings us a little past the middle of the second century, in which Dr. Wall properly informs us, "There are also but few books left." Of these few I have before me the Epistles of "the Apostolical Fathers, Ignatius and Polycarp." Those of the former were written to the Ephesians, Magnesians, Trallians, Romans, Philadelphians, Smyrnanans, and to St. Polycarp; that of the latter to the Philippians; and I can with confidence inform you, that even on your own principles, there is not the shadow of a reason to expect any accounts of infant baptism in any of them; for they do not once "mention that of believers." In addition to what has already been said, on the silence of those from whom testimonies of this kind have been expected, I must be allowed to say, that the question is not, have they or have they not mentioned infant baptism? but are their writings, or those parts of them in which the opponents of infant baptism expect to find such testimonies, of such a nature as to lead us reasonably to expect that it would be mentioned if it prevailed? Considering the state of the people in the primitive ages of the christian religion, I think it quite reasonable to suppose, that both commissions and histories would appear to have an exclusive relation to adults. The discipling of infants according to our "superstitious" ideas on that subject, is an effect of which the parents is the cause; and as it did not as in modern times (except where christianity has not been introduced) constitute a separate work, but was implied in the other, I can see no reason why it should constitute the subject of a separate relation; and must think it unreasonable, in opposition to the testimonies with which we are favoured, to argue from the silence of the primitive writers, were we even to allow that "they frequently mention the baptism of believers." When two of the most early of them, as we have already seen, speak of the "discipling," and "regenerating" of infants, and when as has been proved according to the phraseology of the times, their baptism was necessarily implied in, and consequently expressed by these expressions; why should we make use of their silence, to destroy their sayings. The sole attention of the primitive fathers, like that of the apostles, was occupied with converting or discipling the parents, by teaching and baptizing, and rejoicing in the conversion of souls when they succeeded; what constituted the subject of their joy, would of course constitute that of their relations; and these relations would consequently appear to have an exclusive reference to those to whom they preached, and who on hearing were converted and baptized. Let us instance Justin's Apology, the only work which I possess of primitive times in which there is express mention of the baptism of believers. From this work, an account of the baptism of infants has been expected, perhaps with as much apparent reason as from any other. In order to ascertain the reasonableness of this expectation, we will briefly attend to the design of the Apology, and that of Justin in that particular passage in which he gives his account of the baptism of believers.—

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First the design of the work. It was addressed to the Emperor Antoninus Pius, in the beginning of his reign: "To lay before him and the Senate, and the people," as Reeves observes, "the injustice of their proceedings against the Christian sect." The Emperors persecuted the Christians chiefly upon political grounds; and in a secondary sense, because they looked upon their religion as mere superstition, and abominably wicked as it was frequently and generally represented. What an Apologist had to do in this case, was to shew, that christianity was not dangerous to the state, and that when contrasted with heathenism it was far more worthy of the regard of rational and immortal creatures, and that its tendency was to lead those who received it, to "honour" and "pray for" the reigning "powers," and to "perfect holiness in the fear of God." The charges preferred against christianity and its adherents, did not affect the state of infants, either politically or religiously, and why should the Apology be expected to mention their baptism? Secondly. His account of Baptism, he prefaces in the following manner: "I shall now lay before you the manner of dedicating ourselves to God, through Christ, upon our conversion; for should I omit this, I might seem not to deal sincerely in this account of the Christian Religion." Why should an account of infant baptism be expected in such a production as this, when this is his preface to his account of baptism, and when his evident design through the whole, is to shew its blessed effects on those who were converted, and to ward off the charges of wickedness, with which the adult christians were charged by their malicious heathen neighbours? When he speaks of the effects of christianity however, and particularly of our Lord's declarations, Matthew v. 29 and xix. 11, 12, he speaks of its effects on both those who had been disciplined in adult age, and those who had been disciplined in infancy, as we have already seen and when he argues with a Jew, where he might be expected to mention infant baptism, he does mention it. His words are: "We have not received this carnal circumcision, but the spiritual circumcision; and we have received it by baptism. It is allowed to all persons to receive it in the same way." Remember here, Dear Sir, with whom Justin was in argument.—It was with a Jew.—Remember also the subject.—The substitution of baptism for circumcision, which was administered in infancy.—Remember what he says;—"It is allowed to all persons to receive it in the same way." Durst he have made this declaration, if adults alone were baptized? and when arguing with a Jew, on the superior advantages of christianity? How soon would the man's knowledge and prejudices have led him to put his opponent to the blush, for asserting what he knew to be false, and arguing in favour of a system which deprived infants of what the Jews always considered a great privilege. But in all the controversies of the Jews with the christians, either in apostolic or in after ages, we never read of any such objection being raised against our religion. What can be the reason, but that no ground existed for any such accusation, and consequently that infants were disciplined by baptism?

The writings of primitive christians, are in my opinion, what reason would lead us to expect, on the supposition that infant baptism prevailed. While it was swallowed up of that of adults; as in the first ages of christianity, it is rational to expect that it would be seldom, and but incidentally mentioned. When adult baptism became almost lost in that of infants, the allusions and testimonies might certainly be expected to be both more frequent and more direct, and especially as ecclesiastical writers became far more abundant.*

Having been so unfortunately at variance for such a length of time, it affords me not a little pleasure to be able to coincide with you in one opinion, viz. that "Tertullian mentions infant baptism," a circumstance which adds no small degree of force to the preceding observations on the testimonies of Justin and Irenæus; and especially as he "was cotemporary with the last days of Irenæus." This was in the year 202, or within 103 years of the days of the apostles. It affords me equal pleasure also to be informed, that "he appears opposing" infant baptism, and this pleasure is derived chiefly from the fact that his opposition is only partial—is so perfectly harmless,—and is also accompanied with an opposition of adult baptism, on similar grounds, and to the same degree. You will doubtless allow, that it is one thing to oppose a practice and another thing to oppose it as an innovation. Now does this father oppose infant baptism as an innovation? Does he tell you that it had not been practised before his days? Does he tell you that it had never been ordered or practised by the apostles? No. He merely opposes it on the ground of supposed expediency; and his peculiar opinions on the subject of baptism, are evidently the cause of all his opposition. Is this the manner in which you and your cotemporaries would have "opposed" it, under the same circumstances in which you suppose Tertullian wrote? Surely not. His *supposed* successors have told us what the Saviour and his apostles have said, and what they have not said: both their silence and their sayings, and that where infants were never intended, have been pressed into the service. The concessions of opponents [both real and imaginary] and the arguments of friends, and the supposed opinions of the ancients, and the real assertions of the moderns, Popes and Councils; Papists and Protestants, Socinians and Anti-Socinians; have all been presented to public view; and instead of dismissing your opposition in about eight lines, on the mere ground of

* Dr. Wall having spoken of the evidence of the third century observes "As for the next century, it is endless to repeat their sayings: but I have here a note of their names. The council of Eliberis (year after the apostles 205 Optatus 260, Greg. Nazianzen 260. St. Ambrose 274. Siricius 284. St. Austin 290 Paulinus 293. Council of Carthage 297. Another 300. Another 301. Innocentius 302.—I here are a great many more of them. They do all of them (some in several places of their works, St Austin in above 1000 places shew by their words, that infants were baptized in their times, and that without controversy. There is not one man of them that pleads for it, or goes about to prove it, as a thing denied by any christian, except those that denied all water baptism.—The greatest heretics, and such as denied the scriptures also." Con. p p. 72, 3.

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expediency, on this subject you have given us almost a letter, and in the whole octavo pages. Let us for a moment view one of Tertullian's arguments: "Jesus Christ says indeed, Hinder not little children from coming unto me; but that, they should come to him as soon as they are advanced in years, &c. That is, little children should not be hindered from coming to Christ, "when they are advanced in years." This passage then was considered conclusive in favour of infant baptism in the days of Tertullian, and appears to have puzzled this bearded father as much as it now annoys some of his supposed successors. Let us now attend to the cause of his opposition. First, he evidently, like his cotemporaries, supposed that baptism brought all into a state of salvation, though he made a contrary use of this doctrine from that to which it was applied by them. Of infants he observes; "Since they are not yet allowed the disposal of temporal goods, is it reasonable that they should be intrusted with the concerns of heaven." Secondly, it is equally evident that he supposed "that sins committed after baptism were next to, if not utterly unpardonable." (Pirie's Works, vol. V. p. 81.) Thirdly, these were the reasons which he assigned for deferring baptism, not only in the case of infants, but also of all unmarried persons. Hence immediately after the quotation which you have given us, comes the following; "For no less reason, unmarried persons ought to be kept off who are likely to come into temptation; also those in widowhood until they either marry, or are confirmed in continence. They that understand the weight of baptism, will rather dread the receiving, than the delaying of it. (See Tertul. as quoted by Munro, p. 100.) Fourthly, "Disgusted by some affronts he had received from the ecclesiastics of Rome, and incited by his own vehement disposition, he embraced the opinions of Montanus, and attacked his adversaries with rather more warmth of temper than strength of judgment. He was learned, acute, and ingenious; but severe, enthusiastical, and credulous." (Greg. Christ. ch. vol. I. p. 100.) "In his book de virginibus velandis, he says, That excepting the rule of faith which is immovable, all other matters relating to discipline may be reformed and altered, and that it is this which the Paraclete has done by the ministry of Montanus. Nothing can excuse him, for he not only says that the law and the prophets were to be looked upon as the infancy, and the gospel, as it were the youth, but that there was no complete perfection to be found but in the instructions of the Holy Ghost, who spake by Montanus.—He maintained several opinions expressly against scripture, as the unlawfulness of second marriages, and of flying in the time of persecution" (Reeves' Apol. vol. I. p. 140.) "In the third century (year after the apostles 102) Tertullian who was much given to strange opinions, and opposed the received practices in many things, disputes against the custom of baptizing infants, virgins, young widows, &c. (at least except in danger of death.) I counted this testimony to be as good evidence for infant baptism as any: for he so gives his reasons against the custom, as that one plainly perceives by his words that it was actually the custom to baptize

them." (Wall's Con. p. 70.) "Tertullian advises parents to defer the baptizing of their children, except where their lives were in danger; which plainly shews it was used in his time." (Doddridge's Lec. Prop. CLIV. Arg. VI.) "To every one's condition, disposition and age; the delaying of baptism is more profitable especially in the case of children. Why does that innocent age make such haste to baptism? What occasion is there; except in cases of necessity, that the sponsors should be brought into danger?" Here is direct proof that Tertullian considered infant baptism both lawful and important. He implicitly recommends it in cases of necessity. Here is also direct proof of its great prevalence in these early times. "Why does that innocent age make such haste to baptism." (Pond, pp. 127, 128. See also note p. 128.)

From these quotations I must be allowed to say, that I think the following things have been proved. First, that Tertullian did not "appear opposing" infant baptism as you have been led to declare, by which it was no doubt intended that we should suppose that he opposed this only, and that as "a new thing" in the church. From his false ideas of "the weight of baptism," as he calls it, he wished it to be deferred, except in case of sickness, where the life was in danger, in which case he allowed it as well as his opponents. In connection with this, we should not forget what has already been said of his opinions of the holiness of the children of believers, and of their being dedicated to God in infancy in his comment on I Cor. vii 14. Secondly, he not only opposed the baptism of infants (that is wished to be deferred) but also that of adults except in cases of married persons. "He advised that all persons," as Mr. Pond observes, "should delay baptism, till they had nearly or entirely done with sin—till they were either brought to the verge of the grave, or were in some way released from the temptations of life:" for he says "for no less reason" should it be the case with "unmarried persons" and "widows," than with infants. Fourthly, your quotation from the works of Professor Venema is opposed by every circumstance of the life and proceedings of Tertullian. This informs us, "that Tertullian would never have opposed the baptism of infants, if it had been at that time an established custom of the church; for he was very tenacious of traditions; and had it been a tradition he would not have failed to mention it." Now you must perceive from one of his own works, that his opinion was, that "matters relating to discipline may be reformed and altered," and in perfect accordance with this idea, he pleaded equally against the Baptism of all unmarried persons, (and that of infants of course,) and followed a man, who professed to be particularly inspired to "instruct him in several points which had not been revealed to the apostles," and entered into a formal defence of his pretensions! Fourthly, I have as much right to say that he opposed the baptism of adults, as either Mr. Judson, Professor V. or yourself has to say, that he opposed that of infants; and could with equal propriety reason on the one, to their exclusion from Baptism, from the conduct of Tertullian; as P. V. has done on the other. Lastly, as soon as Mr. J. "was forced to give up infant sprinkling, and become

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a Baptist," he appears also to have been "forced to" prevent the testimony of Tertullian; by quoting just as much of it as served his purpose, in order to justify his proceedings. It is possible that you might not know the whole of this father's sentiments on Baptism; (I now take the charitable side of the question;) but it is absolutely impossible that this should be the case with a man who had studied the subject of baptism, in the course of a theological education as a Pædobaptist and changed his sentiments afterwards, and written such a Sermon as Mr. Judson's in justification of that change. He must have known, notwithstanding what either one "Professor" or another might say, that Tertullian is as great an enemy to adult baptism, as he is to that of infants. Allow me now to ask; what is your opinion of an author who can misrepresent the sentiments of any writer, by garbled quotations as Mr. J. has done those of Tertullian?

If infant baptism did not prevail in the days of Tertullian, he was contending with a shadow, and for this reason, I would rather have met him in the attitude of a combatant than in the garb of a friend. His opposing it, except in what he considered cases of necessity, proves that it prevailed in all cases: his opposing it without ever mentioning that it was an innovation, proves that it was not such, or otherwise he would have condemned it as such: his resting his opposition on what he considered merely prudential reasons, and those the same as he assigned in the cases of unmarried adults (for whatever arguments he urged as peculiar to infants the ground of his opposition in their case was the same as he confesses) proves that he had no better at hand, and his opposition so evidently originating in his false ideas of the subject of baptism, certainly shew, that had his ideas been in unison with those of his contemporaries he would have proceeded in the practice without saying any thing directly on the subject as they have done, and this assigns a satisfactory reason why we have it to prove by inference from the very few writings which exist for the first 150 years. If he had not opposed it in the manner in which I have described, we should not have had a proof, even from him of its existence; and this would have afforded you an opportunity in opposition to what you now acknowledge to be matter of fact, of pleading silence in Africa for another 50 years. This consideration in my opinion, should lead you to be cautious how you plead the silence of the primitive fathers on the subject of infant baptism. The ideas of Tertullian and those of the other fathers on the subject of regeneration in baptism, and its necessity in order to salvation, are evidently in unison with each other, and as the peculiar opinions of Tertullian led him to oppose their baptism, on the very ground on which the others supposed it to be founded, viz. that then they were "intrusted with the concerns of heaven;" why should we not suppose the opinion and the practice co-existent in Asia and in Europe, as well as in Africa? That this was the case I presume will be made more fully to appear. I think it will also be more fully proved, that the objectionable doctrine of infant baptismal regeneration, was evidently founded on

The practice, and on baptism being called a being "born of water;" and not the practice on the doctrine, as you wish to make it appear. That novel doctrines should originate in established practices and metaphorical expressions, is certainly much more probable, than that the opinions should originate in, we know not what, and then give rise to practices which had never been known, and these prevail all over the christian world in a short time, without a word being spoken of their introduction into any one church, by a single writer, either friend or foe.

We have obtained in the passage from Tertullian, what we are both agreed is direct proof of the existence of infant baptism in Africa in the year of our Lord 202. You suppose it originated here, and infant communion with it: for you tell us; "These two practices were found existing together in ancient times; they were supported by the same arguments; and what reason, you ask, can be given why they should not be laid aside together." Now Dear Sir, will you have the goodness to furnish us with *direct* proof of the existence of infant communion in the days of Tertullian? This you know you cannot do. As you cannot, I must now request a reason why, if your ideas be correct, Tertullian did not do as you have done—yoke infant baptism and infant communion together, as two "absurd" innovations; as things which were co-existent, and "supported by the same arguments;" and ought to be "laid aside together." This I think is the plan he would have adopted were your opinions true. It is not depreciating either your zeal or your abilities to say, that when he undertook to expose "superstitions," and innovations in the church, he was both as able and as willing to do justice to the subject as you are. For, though he was himself given to so many strange opinions; "The Marcionites, Apellites, Praxeans, Hermogeneans, Jews, Gentiles, Gnostics, &c. have all felt the weight of his reason, for he has battered down their heresies with his many and mighty volumes as with so much thunder." (Reeves' Apol. vol. II. pp. 329, 330.) His opposition to infant baptism, as quoted by yourself, is composed of *eight lines*, and the passage which your author led you so carefully to conceal, and which is inseparably connected with the one you have published shews, that even in their case, his opposition was only intended to be partial, and that he pleaded against adult baptism for the same reasons, as he opposed that of infants. The earliest proof with which you have furnished us of the existence of infant communion, is in the days of Cyprian, A. D. 254; and Dr. Wall, who has made this subject that of his particular research, informs us that it did not exist in the church until the year 400. You have properly informed us in the words of Dr. Campbell, that Tertullian is "the oldest of the Latin fathers," and have admitted that he "mentions" infant baptism. I flatter myself that it has been proved, that the manner in which he did this, proves it to have been an undisputed ordinance until his time. Thus from "the oldest of the Latin fathers, we have *direct* proof of the existence of infant baptism, yourself being judge; and an indirect proof, that infant com-

union did not exist in his days; and allowing you all you can claim, viz. that your quotation from the History by an Impartial Hand is correct; we have evidence from your own Letters, that it did not exist until above half a century after the existence of infant baptism; and the real historical fact appears to be that it did not exist in any church until the year 400; that is nearly 150 years after the days of Cyprian, and 200 after infant baptism was "mentioned" by Tertullian.

In the list of learned modern divines, who appear to be partially dissatisfied with the evidence in favour of infant baptism in the first 150 years of the christian era, you have placed Dr. Doddridge, and you give us the following quotation from the Lectures of this "amiable and candid" divine: "It is indeed surprising that nothing more express is to be met with in antiquity on this subject." Allow me to present you in return with the remaining part of the sentence which is only separated from this by a semicolon: "but it must be remembered, that when infant baptism is first apparently mentioned, we read of no remonstrance being made against it as an innovation; and that as we have no instance of persons expressly asserted to have been baptized in their infancy, so neither of any children of christian parents baptized at years of discretion; for it is certain Constantine's father did not profess himself a Christian, till long after he was born."

Let us now suppose that this is a "surprising" circumstance. Is it the only one with which you have met in the course of your studies? Do you on other subjects become a sceptic, or rather an unbeliever, as soon as you become "surprised?" If you had, you would ere this have forsaken all religion and become an Atheist, and in this case you would have found more to surprise you than you find in your present situation. Considering that the apostles had been always in the habit of seeing infants received into the church, and had probably never seen any children of "ten or twelve years" old converted and received; whether do you suppose it would have been more surprising to them, to have witnessed the baptism of the former, or the latter? and as writers are in the habit of passing over ordinary and noticing extraordinary circumstances; whether is it more reasonable to expect to meet with accounts of the admission of children of "ten or twelve years" old by baptizing according to your ideas; or of infants, according to those of your opponents? In the interim between my proposing and your answering these questions, I must beg leave to suppose that you are placed in circumstances in which you have much stronger reasons for "surprise," than those which are supposed to have afflicted Dr. Doddridge.

That infant baptism is not an innovation in the church, it is hoped will be made more fully to appear by the following considerations. If there were a man in all antiquity to whom this innovation, supposing it to have existed, would have been known, it was certainly Origen. He flourished, according to Dr. Wall, only ten years after Tertullian; was born of christian parents;

and Eusebius observes, that his forefathers had been christians for several generations. His "Father, Leonides, was a Martyr; and suffered in the tenth year of Severus. An. Christi. 202, at which time Origen was 17 years of age, and wrote to his father while in prison in the following terms: "Take heed, O my father, that for our sakes you do not change your mind." This proves that at this time he was a christian. "From a child he had religiously observed the Rule and Canon of the church," and "There never was perhaps a greater genius, a man more richly furnished by nature, and perfected by severe study than Origen was, he had a prodigious capacity of mind, with a proportionable heat, and an insatiable thirst after universal knowledge, and an ungovernable passion to reach into the most abstract and incomprehensible mysteries of Divinity." (Reeves' Apol. vols II p p. 330, 321; 326, Notes; Euseb. Ec. His. Lib. vi. C. 2.)—"He was born at Alexandria, and had lived in Greece, and at Rome, and in Cappadocia, and Arabia, and spent the main part of his time in Syria and Palestine." (Wesley's Works vol XIII. p 429, Oct. Ed.)—Such were the opportunities with which Origen was favoured of knowing the minds of the apostles, and the practice of the different primitive churches in reference to infant baptism; and he has made declarations on the subject which prove in an irrefragable light, that he considered it an undisputed apostolical practice. His references to infant baptism are chiefly, if not wholly as a matter of fact for the confirmation of points of doctrine, and in this instance a man must either know that the fact is indisputable and is considered such or else he must be a fool. In cases of this nature, the defence of a man's cause, and his own reputation, depend solely on the facts being of this nature. For instance. In our arguments with infidels, we refer to the uninterrupted practice of the christian church in the administration of the sacraments of baptism and the Lord's Supper, as proofs that our religion was established by our blessed Lord. On what in this case do we depend for the defence of this glorious cause? On our knowledge that it is impossible for man to prove that these practices are innovations. Could they prove that they are such, they would defeat the argument, and did we know or even suspect that they could do this, we should never refer to these practices in defence of our cause. Thus it was with Origen. He appealed so early as the beginning of the third century to infant baptism, as an established apostolic practice, in defence of the opinions which he maintained. The following quotations are a few of the proofs: "Let it be considered, what is the reason, that whereas the baptism of the Church is given for the forgiveness of sins, infants are also, by the usage of the church, baptized; when, if there was nothing in infants that wanted forgiveness and mercy, the grace of baptism would be needless to them." In another passage he says; "For this also it was, that the church had from the apostles an order to give baptism to infants. For they to whom the divine mysteries were committed, knew that there was

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You tell us; "It is said by the learned that the quotations from this father in favour of infant baptism, are taken from a corrupt Latin version by Rufinus; and that it is so interpolated and changed as to be of no authority in this controversy."—"This is the objection of Mr. Judson; and the following is Mr. Pond's reply; "Mr. J. has no method of freeing himself from this testimony, but by finding fault with Rufinus' translation of some of Origen's works. Happily many of the passages which are unusually brought from Origen, have no connexion with this translation. They are taken in part from a translation of Jerome, and in part from the original Greek. (See Doddridge's Lect. P. IX, Prop. cliv.) The authenticity of the passages we have cited above, has been vindicated by Dr. Wall, to the entire satisfaction of all impartial minds. See his Defence, &c. pp. 372, 383; Reed's Apology, pp. 268, 273. Pond's Treatise, p. 127, Note. "These expressions in the writings of Origen," says Dr. Burns, "have sometimes been regarded as interpolations, but they have been viewed in this light, only by those who wish to establish a favorite system. Their genuineness has been satisfactorily proved, by a writer to whom we have already had occasion to refer." (Wall's His. of In. Bapt. vol. i. p. 55. Def. as above.) From these quotations and others which might be produced you may discover the credit with which you may expect to follow "the Learned" who inform you, that the quotations made from this father in favour of infant baptism are taken from a corrupt Latin version by Rufinus." Those who can make such assertions, are either too designing, or too ignorant to write; and they ought not in my opinion to escape with impunity.

On the subject of the African Council A. D. 253, you observe; "All this is a proof that infant baptism was a new affair, not settled by any law; human or divine." Now Dear Sir, permit me to ask if you have not sufficiently replied to this assertion yourself? Did you not tell us only on the preceding page that Tertullian "mentioned" and "opposed" infant baptism? This was a half century before the calling of this council, and in the same country, and yet though this time had elapsed between one circumstance and the other, in your estimation it is "a new affair." You ask; "If infant baptism had always prevailed, would not Fidus have known that the time when it was performed was not essential." The quotation which I gave proves that Fidus was troubled like many before and since with Jewish ideas, on the subject of the ceremonies of the gospel, and knowing that baptism was by all considered a substitute for circumcision he thought that it would be the most proper for it to be administered on the same day. In short, like yourself, he thought, that, even under

*This will certainly receive strength from the consideration that this father, also, considered baptism a substitute for circumcision.

the present dispensation, a christian could not "know his duty," without knowing also the day on which it ought to be performed. His doubts according to the usage of the times, were submitted to a council which Dr. Wall says "were occasionally assembled." This council composed of 66 Bishops, determined "that the spiritual circumcision (baptism) ought not to be restrained by the circumcision that was according to the flesh," because they considered the day on which this was administered "typical," and like other types it "ceased when the substance came." Do you think that a man who was so scrupulous as to make the very day on which baptism was to be performed the subject of his enquiry, would not much rather have enquired as to the ordinance itself, if it had been as you maintain "a new thing, not settled by any law, human or divine?" It certainly requires no great degree of sagacity to discover, that when a person merely enquires as to the time of doing any thing it is by all taken for granted that the thing is to be done, and of course that there must be some law by which this is ascertained. You say, the Council did "not say a word about infant baptism being a tradition of the church." And why should they? Was this the subject on which they had to decide? When a person asks you *when* he is to do a thing, do you enter into a defence of the practice? or determine merely the question proposed as to the time? Both the question of Fides and the reply of the Council take this for granted, and had the latter gone out of the way to give us any observations on the subject of the tradition of the church, it would have made an objection in my mind which does not now exist, and which I believe would not have escaped your detection and remarks. But allow me to say, that if they had, you would not have believed them. Origen before this and Austin afterwards, and that in another part of the world, both tell you that it was a tradition of the church and derived from the apostles themselves, and instead of confuting them you attempt to bring their testimonies into contempt, by quotations which are a disgrace to those by whom they were penned. The proceedings of this Council indisputably establish two points, of which we have the earliest intimations in all parts of the world. First, that baptism was considered as a substitute for circumcision; and secondly, that it ought to be administered to infants by the sanction of the proceedings of the primitive church. Your informant has attempted to render this Council ridiculous, by leading you to assert that among other "arguments to prove that infants might be baptized before the eighth day, they argue that infants come into the world, begging for baptism by their cries and tears." Excuse my here warning you, against taking for granted every thing that has been published on your side of the question, and to request you to make yourself a little better acquainted with the testimonies from which you quote. You will then cease to retail such accusations as this, and save me both the trouble and the pain which are connected with this exposure. The clause which you ought to have quoted is as follows; "By their cries and tears at their first entrance into the world, they do intimate nothing so much, as that they implore compas-

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sion;" which is assigned as one reason why they should "not deny them their help, and the divine mercy, and the grace of God." These they supposed to accompany baptism, and wherever they saw the fruits of the fall, which may be seen in the cries and tears of infants, they "thought that as the prayers of a righteous man," which accompanied baptism, "avail much," "their help, and the divine mercy," and "the grace of God," ought not to be withheld even until the eighth day. Whether their ideas were correct or not in my opinion their sympathy for their sinful fellow creatures is not unworthy of the imitation of those who can ridicule their determination. Nor do I think they would be offending the Most High, were they to employ that time in baptizing, and praying for the Saviour's "blessing" on "infants," which they now employ in distorting and smiling at the opinions of the ancients which they themselves are rendering ridiculous.

"Here," says Mr. Milner, "is an assembly of sixty six pastors, men of approved fidelity and gravity, who have stood the fiery trial of some of the severest persecutions ever known; who have testified their love to the Lord Jesus in a more striking manner than any Antipædobaptists have had an opportunity of doing in our days; and who seem not to have been wanting in any fundamental of Godliness. Before this holy assembly a question is brought, not whether infants should be baptized—none contradicted this—but whether they should be baptized immediately, or on the eighth day. To a man, they determined to baptize them immediately. Let the reader consider." Among all those pastors, there were undoubtedly some who were advanced in age; whose parents or grand parents had lived in the first century, and were well acquainted with the practice of the apostles themselves. Is it possible to conceive, were infant baptism an innovation, that not one of these men should be acquainted with the fact; or, if acquainted with it, that none should have the fidelity and fortitude to oppose the error? See Milner's Ecc. His. Vol. 1. p. 402; Towgood on Inf. Bap. p. 35; Reed's Apology, p p. 273, 277: Pond's Treatise, p. 129.

After you have made your remarks on the Council of Carthage, as though you had been determined to save me the trouble of turning my eye to the next page, in order to convict you and your informant of inconsistency; you imitate the conduct of Mr Judson in quoting from Episcopians, to show, that "Pædobaptism was not accounted a necessary rite until the Melevidan council held in the year 418."—Was it not "accounted a necessary rite by" that of Carthage, A. D. 253? In order to its being "accounted necessary," did it require that it should be enforced by an *anathema*? The decree of the Melevidan council as you have quoted it, does not appear to decree the necessity of the practice at all. It seems to me to be only like that of the council of Carthage, to refer to the time, and take for granted that the practice was acknowledged to be legal: "It is the pleasure of the bishops to order that whosoever

denieth that infants newly born of their mother are to be baptized—let him be baptized—let him be accursed.

Your quotation from Daille, like that from Tertullian, makes as much against adult baptism as that of infants, and proves the existence of the latter, as indisputably as that of the former. Can you inform me how they could be said to “defer the baptizing of infants and other people in ancient times,” if it were not the practice to baptize them? Can any man be said to “defer” that which is not in use? Your citation from Grotius is of the same nature. If it were “more frequently practised in Africa than in Asia, or other parts of the world” (which however requires proof) it was certainly practised in one part as well as the other. Only consider what has been said by Origen, and in connection with this, by Justin and Irenæus; and also how much more rational it appears to be, that the primitive churches should in those early days be unanimous, than at variance with each other on the subject of baptism; and I think you will see no reason to suppose that baptism did not “prevail in any other parts of the world (except Africa) for a considerable time after” the year 253. The whole of ancient ecclesiastical history, does not furnish one instance of a single individual in any part of the world who argued against infant baptism, either on apostolical authority, or on that of tradition; and when this is properly considered, I think you will see some propriety in my proposing a question which I think deserves an answer.—Whether do you think it more probable that infant baptism should prevail, for, we will suppose even two centuries, in the course of which they would mostly have to baptize the children with their parents, and very few books are preserved, and these contain no direct testimonies as to the baptism of infants; or that after this time, when writers began to abound, and controversies to increase, it should be introduced without a word being said of its introduction by a single writer, who either smiled or frowned upon the practice? An established practice might easily appear to us to be passed over in silence for the space I have here mentioned, when so few of the books of the age have survived; but when we suppose that novelty affords materials for the curiosity of the historian in his relations; the firmness of the faithful christian in his opposition to novel practices; and the envy and malevolence of opposing sects in their controversies with each other: the silent introduction of infant baptism into the church in an age when very voluminous authors began to write, appears to me to be absolutely incredible; and especially as Tertullian has opposed it on what he considered prudential grounds, and was certainly as much inclined to do it on other grounds also as you are, could he have done it with success. Whenever baptism was deferred, it was not on account of its being opposed, on either scriptural grounds or on that of tradition, but under the influence of mistaken ideas, as to “the weight of baptism;” and these cases are no more arguments against the practice itself, than exceptions are an argument against

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a rule. It is not pretended however, I believe, either by friends or foes, that these delays occurred in the most "ancient times." See Judson's Sermon, p. 37, where "Constantine the Great" is the earliest instance that is mentioned. He was born A. D. 277, and died A. D. 337. Piers having spoken of the opinion of Tertullian and the Novatians who "denied the remission of sins to Christians sinning after baptism," under which pretence some adults deferred it, observes :

"Others again imagined, that the very act of baptism washed away all sin whatever, and hence deferred baptism, that every one might gratify his lusts without restraint, knowing that, if he could get himself baptized before death, he was sure of a full remission. Others would delay baptism until they had attained the thirtieth year, because Christ was baptized at that period of life. On a similar pretence Constantine the Great would not be baptized but in the river Jordan; and hence, as he never came to that place, he only submitted to baptism on his death bed. Some, moreover, deferred baptism till they could have access to be baptized by some eminent bishop. All these opinions, and the refutations of each of them, are to be found in the writings of Basil, Gregory, Nazianzen, Chrysostom, Augustin's Confession, and Eusebius' Life of Constantine." (Works, vol V. pp. 94, 95.)—Such ideas as these, and which would be equally the cause of the delay of baptism in the cases of infants and adults, cannot by any proper rule of argumentation be urged against infant Baptism. It is of more importance to consider the cases in which christians of eminence are said to have been baptized on their own profession of faith, though they were born of christian parents. If cases of this kind could be substantiated, they might probably be traced to some such ideas; but they cannot.

"Mr. Judson objects," says Mr. Pond, "that infant baptism could not be the universal practice of the primitive church, since we have several instances of persons "born of Christian parents, who were not baptized but on their own profession." He mentions Jerome, Gregory, Ambrose, Chrysostom, and Austin. With respect to Jerome," says Dr. Worcester, "there is no evidence

"According to the ideas of Mr. J. these fathers were educated with prejudices against infant baptism. It is certainly, therefore, not an unimportant enquiry, whether these prejudices were even removed, by the evidence which existed in those days in favour of this practice. In reference to Austin, this question has been fully answered in the affirmative in the above remarks, and will receive even a more explicit answer before we conclude. Let us now hear the others; "Jerome. "If Infants be not baptized, the sin of omitting their baptism is laid to the parents' charge."—"Gregory. Infants should be baptized, to consecrate them to Christ in their infancy."—"Ambrose. "The baptism of infants was the practice of the apostles, and has ever been in the church till this time"—Chrysostom. "Persons may be baptized either in their infancy, in middle age, or in old age." (Pond, p. 120.) The evidence in favour of infant baptism in those days, receives force rather than otherwise, by the plea which is here instituted for its destruction. For a testimony of Chrysostom baptizing the infants of Eudonia, the Empress, which has probably "not been brought forward by any advocate of Infant Baptism," See Methodist Magazine, for 1822, p 105.

that he was not baptized in his infancy." (Letters to Dr. Balwin, p. 107.) Concerning Gregory, it appears that his father was a determined and bitter enemy to christianity, perhaps till his son had become of age. He belonged to a "sect most resembling the Samaritans, who professed a mixture of Judaism and Paganism. To this opinion he was extremely devoted," and was not converted to the Christian faith, till he had been married many years. He would, without doubt, prohibit the baptism of his son in infancy. (Milner's Ecc. His. vol. ii. p. 267.) As to Ambrose and Chrysostom, their parents, according to Dr. Wall, were heathen, at the time of their birth, and for many years afterwards. Respecting the instance of Austin, on which Mr. J. seems to rely with the greatest confidence, this too is entirely against him. That Austin's father was a Christian, is not pretended. And that his mother was not at least a professor of religion, till he had arrived at manhood, is certain from his own words. He says of her, in his confessions, that when he was learning oratory at Carthage, "she had lately begun to feel God's holy love, and had been washed in the laver of baptism." ("Confess. Book ii. in Milner's Ecc. vol. ii. p. 301." Bond's Treatise, p. p. 333, 334.)

You cannot expect with consistency, that had it even been proved, that Austin's mother was a christian any of her children would be baptized; because "It appears to you highly absurd to expect such a thing. Let us suppose," you proceed, "the husband to be the unbeliever; can any person suppose he would give up the government of his family to his wife, and permit her to have their children baptized, when the christians were considered the acum and outscorning of all things." I think it very probable, however, that where the husband was not "a determined and bitter enemy to christianity," and "extremely devoted" to paganism, the children might be baptized; but in cases of this kind it would be "highly absurd to expect" it. Of cases in which it is pleaded that "a great many particular christians let their children grow up unbaptized," Dr. Wall observes; "I have seen fourteen such instances brought: but I have seen thirteen of them shewn to be mistakes, or to fail of proof: and the fourteenth proved to be a disputable case. But none of those more palpable mistakes than those of Constantine and Austin. Did not you read in those books of St. Austin, that his father was a heather, and did not turn christian till a little before his death?" (Con. p. 78; His. Part II. ch. iii.)

Let us now for the sake of argument suppose what is the opposite of fact, viz. that all these cases mentioned by Mr. J. and yourself could be proved; would this prove that infant baptism was not instituted by our Lord, and universally practiced by the apostles and the first christians until the propagation of the absurd opinions of Tertullian? The first and earliest instance that is mentioned is that of "Gregory Nazianzen,"—"born in the year three hundred and eighteen," as Mr. J. has dated his birth; according to Jones, in his Professional Dictionary, A. D. 324. We are then, allowing you all that you can claim, to be referred to a few extraordinary cases of criminal neglect of

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duty which occurred in the fourth century to prove—What? That infant baptism was not ordained and practised in the apostolic and first christian churches? No: Mr. J. does not pretend that they will prove this. He brings them to prove, that, even in the third and fourth centuries, infant baptism was not the universal practice of the church.” We will now suppose what may be demonstrated at any time; that is, that even “fourteen such instances” could be found in modern Pædobaptist churches. What would these cases prove?—That we do not believe in and practise infant baptism as a divinely instituted ordinance? Certainly not. They would only prove that some of the members of the Pædobaptist churches had neglected their duty; and if there were any cases of this kind in the days of which Mr. J. has written, this is the utmost that they can be made to prove. In a quotation from Daille, you refer us to “the homilies and orations of Gregory and St. Basil upon this subject,” to prove, that “in ancient times they often deferred the baptizing of both infants and other people.” Those who deferred their own baptism, would have no claim on the church to baptize their children if they wished it, and if they put in a claim it would doubtless be rejected, so that their children would of necessity remain unbaptized so long as they themselves did; but I think it probable that those who deferred their own baptism would defer that of their children. But then supposing what does not appear to be true—that there were any of these cases, the question is, did they do it by the authority of the church or the consent of its ministers? Or did they even pretend to be doing it on apostolical authority? These questions are answered against Mr. Judson by the very books to which he refers, as is evident from the quotation from Pirie given above. “All the opinions,” under the influence of which baptism was in any case deferred, and reputations of each of them, are to be found in the writings of Basil, Gregory, Nazianzen,” &c.—Dr. Cave also informs us that “’twas very usual in those times for persons to defer their being baptized till they were near their death, out of a kind of Novatian principle,” “notwithstanding the fathers did solemnly and smartly disclaim against it.” (Prim’ Christ’y. p. 206. 5th Ed.) Adult cases are here alluded to, and these alone are mentioned in connexion with the passage. Instances of adult baptism being deferred in the same age proves, that baptism could not be deferred on apostolical authority, for you yourself will not pretend that there are scriptural reasons for this and every case to which Mr. J. has referred will just prove with equal strength and clearness “that, even in the third century, adult baptism was not the universal practice of the church.” My opinion of quotations and references of this kind is, that they are resorted to in cases of necessity and prove that the man who uses them has no better at hand, and that in so doing he defeats his own designs. Cases of baptism deferred certainly prove that baptism existed, and as these cases were “smartly disclaimed against” by the ministers of the church, this certainly proves that they were criminal innovations upon established practices, as they would be in either

Pedobaptist or Antipedobaptist churches in modern days. If we allow that "Austin's mother was a christian, at the time of his birth, and ordered those ceremonies, which it was then customary to perform on the children of christians," as Mr. J. maintains, she was certainly a christian who was deferring her baptism; and had not experienced "God's holy love." It has been proved from his own works that neither of these circumstances occurred "until he had arrived at manhood," and was studying "oratory at Carthage;" and this sufficiently accounts for the delay of his baptism, if we entirely lose sight of his father being a heathen.

In order to disentangle yourself and your cause from the testimony of Austin you have attempted to destroy his authority on any subject by a quotation from the History of Baptism by the senile Mr. Robinson; which makes him in the estimation of this writer worse than "Balaam, who, though he loved the wages of unrighteousness, had respect enough for the Deity to say, "How shall I curse whom God has not cursed." I have for some time been convinced, that this author could, from the bitterness of his heart, and not merely from the custom of the times, anathematize those who differed from him, and were appealed to as ancient authorities against his opinions. To oppose Socinianism, and advocate infant baptism, were, in the estimation of Mr. R. capital offences; and hence the Fathers, who may always be effectually appealed to in controversies on these subjects, have been branded by him with every thing that is ridiculous, impious, and "barbarous." I will just ask you one question. "Can you, as a believer in the divinity of our blessed Lord, and the doctrine of the Trinity, read the abusive—I will say impious—sentences of this author without pain of mind?—By a reference to the Appendix to Mr. Pond's Treatise, you will meet with a brief sketch of the character of his History of Baptism, and you will also find that by a more candid and liberal author, Austin has been called "The great luminary of" the century in which he lived. See Milner's Ecc. His. as quoted by Pond, pp 130, 150.—On the subject of infant baptism the following quotation from the works of this father, is selected by Mr. P. from the History of Inf. Bap. by Dr. Wall.

"Infant baptism the whole church practises: it was not instituted by councils, but was ever in use.—The whole church of Christ has constantly held, that infants were baptized for the forgiveness of sins.—Let no one so much as whisper any other doctrine in your ears: this the church has always had, has always held.—I have never read or heard of any christian, whether Catholic or sectary, who held otherwise." "Austin wrote within 280 years of the apostolic age."

In order further to shew the force of this testimony it should not be forgotten that "he had so good knowledge, that he wrote a book of all the sects that were then, or had been (he reckons 88, and their several tenets) and of the Novatians and Donatists writes largely: but not a word of their denying Infant Baptism." (Wall's Con. p. 74.)

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For the purpose of greater satisfaction on the practices and opinions of the ancients, I must next refer to another circumstance, in which it will appear, that, as was the case, by Origen, infant baptism was again appealed to as an indisputable matter of fact and an incontrovertible argument in proof of a disputed doctrine. This was in the controversy with the Pelagians. You will not need to be informed that Pelagius and his colleagues denied the doctrine of original sin, and Austin and his colleagues defended the truth against their attacks. "It is necessary that this fact be kept in mind," says Mr. Pond, "in order to see the full force, not only of their (the Pelagian's) testimony, but of that given above from the celebrated Austin. The whole orthodox church, with Austin at their head, constantly and victoriously urged, in opposition to their errors, the baptism of infants. "Why are infants baptized for the remission of sins, if they have none?"—Here we see the true reason why infant baptism was urged by Austin with so much warmth. It was not, as Mr. Judson insinuates, (p. 38.) because any one opposed it, but because it was thought to furnish an immovable foundation on which to build the doctrine of original sin.—Pelagius and his abettors were extremely embarrassed with this argument. A variety of evasions were attempted, in order to escape its force. "Sometimes, they affirmed that infants had actual sins," which needed forgiveness. Sometimes, that they had pre-existed; and it was for sins done in some former state they were brought to baptism. Sometimes they said they were not baptized for the forgiveness of sins, but that they might be sanctified. Sometimes, that they were baptized for forgiveness; not that they had any sin, but because they were baptized into the church where forgiveness was to be had. (See Wall's Hist. of Inf. Bap. vol. i. p. 280.) Such were the straits to which these acute Heresiarchs were reduced, in order to reconcile their opinions with infant baptism. How easily had all these been "removed, and the battery which so annoyed them been demolished at once, by only denying that infants were to be baptized. So strong were their temptations to make such a denial, that Pelagius complains of its being slanderously reported that he had actually made it. It is morally certain that he would have made it, if, with all his learning and all his travels, he had discovered the slightest evidence to justify such a course. Yet he never did. He, on the contrary, asserts the right of infants to baptism in the strongest terms. His testimony is the most convincing imaginable:" This is as follows:

"Baptism ought to be administered to infants, with the same sacramental words which are used in the case of adult persons. Men slander me, as if I denied the sacrament of baptism to infants. I never heard of any, not even the most impious heretic, who denied baptism to infants. For who can be so impious as to hinder infants from being baptized and born again in Christ, and so make them miss of the kingdom of God"—"Pelagius and Celestius were cotemporary, and flourished about 300 years subsequent to the apostles. They were distinguished for their learning, acuteness, and subtilty; and were con-

versant in every part of the christian world." (Pond's Treatise pp. 130, 131.)—Dr. Burns speaking of Pelagius observes; "He was a man of superior talents," (he was born in Britain) "and having spent much time in Rome, Africa, Egypt and Jerusalem, he could not fail to be well acquainted with practices of the different churches."

From reasons and testimonies let us next turn our attention to facts. It is generally supposed, apparently by yourself among the rest, that infant baptism is a "relick of Popery." Were this the case it would of course only have prevailed in those churches which were under the power of the Pope. But is this the fact? Mr. Wesley having referred to the testimonies already adduced, proceeds: "If need were we might cite likewise Athanasius, Chrysostom, and a cloud of witnesses. Nor is there one instance to be found in all antiquity, of any orthodox christian, who denied baptism to children when brought to be baptized: nor any one of the fathers, or ancient writers, for the first eight hundred years at least, who held it unlawful. And that it has been the practice of all regular churches ever since is clear and manifest. Not only our own ancestors when first converted to christianity, not only all the European churches, but the African too and the Asiatic, even those of St. Thomas in the Indies, do and ever did baptize their children. The fact being thus cleared, that infant baptism has been the general practice of the Christian church in all places and in all ages, that it has continued without interruption in the church of God for above seventeen hundred years, we may safely conclude, it was handed down from the apostles, who best knew the mind of Christ." (Works vol. XIII. pp. 407, 408.)—Mr. Judson (p. 35.) tells us that "This practice, no doubt, commenced in the second century;" on which Mr. Pond remarks; "This contradicts the assertion, which has been so often repeated, that infant baptism is a relick of popery." (Because no such thing as popery existed at the time here spoken of.) "The same is contradicted by the fact, that the Syrian Christians, who have had no connexion with the Pope, have always practised infant baptism." (p. 139, Note.)

"How shall this blaze of evidence," says Mr. Pond, "respecting the practice of the primitive church, be obscured?—Mr. Judson has for this purpose brought forward a number of modern writers, who express an opinion that, "in primitive times, none were baptized but adults." (You have republished his quotations) In contradiction to these, we might bring forward a host of moderns. We might introduce Calvin, saying, that "whereas certain persons spread abroad among simple people, that there passed a long series of years, after the resurrection of Christ, in which infant baptism was unknown, therein they lie most abominably; for there is no writer so ancient, that doth not certainly refer the beginning thereof to the apostles." We might introduce the learned Brown, testifying, that none can without the most affronting imposition allege, that infant baptism was not commonly allowed in the primitive ages of Christianity." We might introduce the cautious and judicious Mr. S.

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affirming, that "we have never had such a custom as that of confining baptism to adults, nor the churches of God." We might introduce witnesses to this effect, without end—but we need not. Through the three first centuries subsequent to the apostles, we have heard Christian writers of the first eminence, testifying implicitly and explicitly, and as it were with one mouth, to the universally approved and established custom of infant baptism. After the lapse of eleven, or twelve, or thirteen hundred years, a few names can be collected, who have perhaps incautiously, dropped an opinion, that infant baptism was not practised in the primitive church. Who shall be believed? By what rule of candour or common sense are the doubts of a few moderns to counterbalance the testimonies of the whole multitude of the ancients, who had certainly far better opportunities than they possessed of being acquainted with the practice of the churches? Or why should these few be considered more than sufficient evidence, against more than ten times the number of contemporaries and successors, who are both equally pious and equally learned with themselves, and the latter of whom have certainly had better opportunities of obtaining evidence than they could have? The discussions of modern times have most assuredly brought some evidence to view, which, for want of the works of which we are possessed, must have been hid even from the Learned but a few centuries ago. With an able writer of your own we may adopt it as a maxim that "Truth has been usually elicited by controversy."

You imitate the conduct of Mr. Judson in opposing the current of ecclesiastical history, by pleading for the antiquity of Antipedobaptism, in the words of the "President of the Council of Trent," from which it appears that Anabaptists had existed for twelve hundred years prior to the holding of that council. And pray Dear Sir, what are Anabaptists? They are those who as Boshelm informs you in the quotation which Mr. Judson brings from his history, and which you have quoted "administer anew the rite of baptism to those who come over to their communion." This is the import of the very term applied to them, and of this Mr. Judson could not be ignorant. Such were the Donatists who rebaptized those who went over to their church from that of Rome. But they were not Antipedobaptists; that is they did not oppose infant baptism. They were both Anabaptists and Pedobaptists as I proved in my last letters. Therefore in the African Code it is decreed; "That they only of the Donatists who were baptized in their infancy by them, be not incapable of being promoted to the ministry of the altar when converted." Having quoted the words of Cardinal Hosius on which I have here remarked, you ask with an air of triumph; "If this be true, what becomes of the assertion that none can be found who deny infant baptism for 750 years." I answer, this is true, and the "assertion" is not in the least affected by it. The truth of this may be tested by Dr. Gill, a writer who in your estimation will not be considered a despicable authority. He allows what you deny; and "Acknowledges, in his answer to Clarke, p. 26, that he was not able to find one instance of an opposer of infant baptism"

from the eleventh to the fourth century." (Pond, p. 120) This is precisely the period of which I was speaking, and to which your question refers. Of the four preceding centuries sufficient has been said in the above remarks, and if you can give us a history of a society of Antipædobaptists before that short lived sect which arose among the Waldenses, you will disprove what I originally advanced, and discover a penetration of which none of your predecessors have been possessed however eminent for their learning and abilities. The real historical fact is, your sentiments never became permanent until the rise of the German Antipædobaptists in the year 1522.

You think "this argument would be much more consistent from a member of the church of Rome, than from a Protestant, who professes to believe the Bible to be the standard of the christian faith and practice. Would not this argument, you ask, have condemned John Huss and Jerome of Prague, as well as the baptists?" I answer, no. These holy men could refer to the New Testament and all christian antiquity as proofs of the fallacy of the doctrines and practices which they opposed, and that with undisputable success. This I must think you have fortunately failed to do. I will now ask you one or two questions, and answer me. Why did not John Huss and Jerome of Prague oppose infant baptism, if it were as you and your brethren so frequently assert, an invention of the church of Rome? Were they like ourselves superstitiously attached to the "relics of popery?" You shall have the privilege of answering these questions yourself. In the next member of the sentence you inform us "they certainly preached unpopular doctrines, and were burnt for it by the council of Constance." This certainly proves that it was not from a principle of reverence for the superstitions of the church of Rome, nor yet from a principle of fear that they did not "preach the unpopular doctrines" which the Antipædobaptists preached afterwards. And as they and the other Reformers, who were the instruments in the hands of the God of the light we now enjoy, did not discard infant baptism when they discarded the abominations of the church of Rome, ought in my opinion to prove to you, that it was supposed to have a rather better foundation than those popular things which they discarded, and for the discarding of which so many of them suffered martyrdom. This consideration should in my opinion also lead you to be rather more sparing in those remarks which have a tendency to class your opponents with the "members of the church of Rome." Infant baptism, like the glorious doctrines of the Reformation has in all ages been held by those who have sealed the truth with their blood, and who had certainly no other interest in adhering to it, but that which led them to adhere to the other doctrines and practice of the apostles.

You have attempted to identify your cause with that of the Waldenses. That they "were generally Baptists," you observe, "is generally admitted by those who are acquainted with their history." This as I informed you in my former letters is disputed by those who are much better acquainted with their

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History then either you or I. Dr. Wall informs us, that "one sect of the Waldenses declared against the baptizing of infants, as being incapable of salvation, the main body of that people rejected that opinion: and those who held that opinion, quickly dwindled away and disappeared," and until you have disproved this by well authenticated history, I cannot promise to pay any regard to either your assertions as to their history, or your doubts, as to their opinions on the salvation of infants. The injury which either "Collins" or any other man of similar sentiments may have sustained, merely proves what no man in his senses will dispute, that is, that a man's sentiments may be mistaken under the influence of prejudice. It does not prove that this has been the case with the Waldenses.

As Dr. Gill has admitted, that he was "not able to find one instance of an opposer of infant baptism" from the eleventh to the fourth century," whatever obscurity may be supposed to attend the origin of the Baptists by some writers, few I suppose will be disposed to allow that their origin "is hid in the remotest depths of antiquity;" and I must be allowed to suppose that the following quotation from the Treatise of Mr. Pond will more fully demonstrate, that you have not all the reason which you supposed to exist when making your quotation from Dr. Mosheim, to "fairly infer, that the origin of this pernicious sect is to be found among that people who were every where spoken against, and who began with the baptism of John."

"On the principles of our opponents," says Mr. P. "the apostles every where established churches upon the plan of adult baptism only. They uniformly rejected infants, and excluded them from the ordinance. At what period, then, we ask, was infant baptism introduced? Mr. Judson supposes it commenced in the latter part of the second century;" which is within less than a century of the apostolic age. "But, says Mr. Towgood, how must the persons who first attempted to introduce it be received? Would not all their brethren immediately cry out upon the innovation, and demand, 'By what authority do you presume to perform this new, this unheard of, and strange ceremony of baptizing an infant?—Suppose them to have urged, in support of this practice, the same scriptures with us; would it not presently have been replied upon them with unanswerable strength—'Did not the apostles and first preachers of christianity understand the true sense and force of these scriptures? Yet we all perfectly know, and you cannot but own, that not one of them ever baptized an infant. Look into all the churches throughout the whole earth, and you will find that there never was such a thing known, or heard of before among christians.'—What under these circumstances, could the first baptizers of infants possibly reply? Could they pretend that it was an apostolic injunction and practice? Every christian then living could have stepped forth, and borne witness to the falsehood of such an account. Could they hope to establish this invention of their own, and was it actually established, in direct opposition to apostolic authority?"



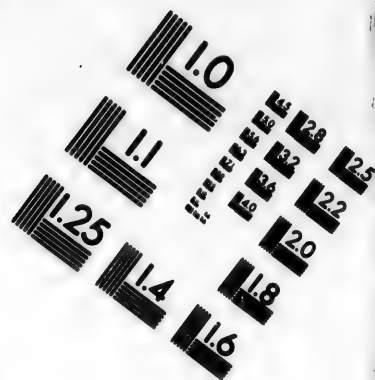
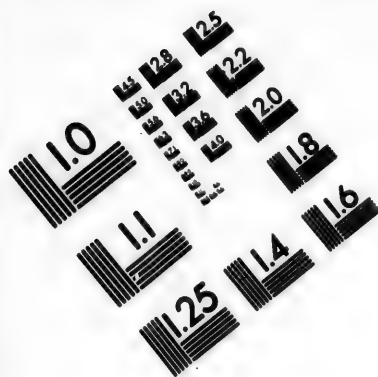
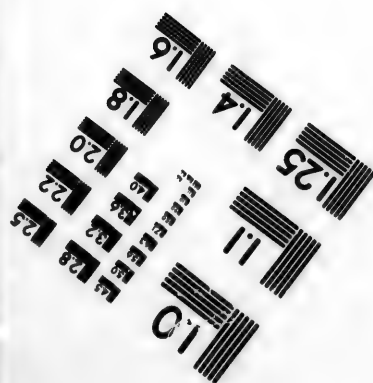
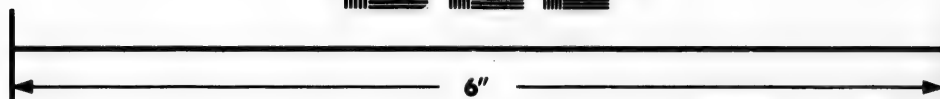
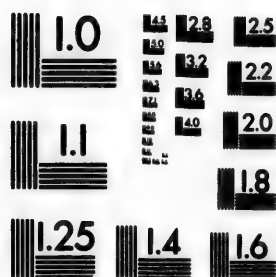


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Impossible to imagine!—What then, I ask again, (if all the churches in the world were constituted by the apostles upon a directly opposite plan,) what could the first baptizers of infants urge in favour of their practice? Or, how was it possible it should be received, yea prevail, yea, so universally prevail, that the very learned and acute Pelagius, about three hundred years after, never heard of a church, amongst either Catholics or heretics, who did not administer baptism to infants?—Could we suppose a few persons of so odd a turn of mind, as to run into this quite novel and unheard of practice; can it be imagined that whole churches would be led blindly away after them? Or, if whole churches might be thus seduced, could whole nations be so too? Yea, if whole nations might, can it enter into the heart of any reasonable being, that all the nations of the christian world, would in the course of a few years, fall in universally with this anti apostolic and new invented ceremony of religion, and apostatize from the primitive and pure doctrine of Christ?—The extravagance of the supposition is greatly increased, by remembering that the church was early divided into a number of sects, who were severe and watchful spies upon each other's conduct. If any of them had innovated in the matter of baptizing infants, how loudly would the rest have exclaimed upon the innovation! But, it seems, so far were they from this, that, laying aside their prejudices and animosities, they all surprisingly agree, in the affair of infant baptism, to depart from the apostolic practice; and, by an unaccountable confederacy, connive at one another in this dangerous superstition! Strange, beyond all belief! that, amidst their mutual accusations, reproaches, and complaints, we meet not, in all antiquity, with *one* upon this head!" (Towgood on Inf. Bap. pp. 46, 48.) I could more easily account (unaccountable as the supposition may be) for the introduction and universal spread of infant baptism in two or three centuries, than I could for its introduction, without disputes and controversies, among christians. "No body or bodies of men ever changed either their political or their religious sentiments all at once, without warm and lengthy disputes. And if infant baptism had been an innovation—a corruption of one of the peculiar ordinances of the gospel—it would not have been introduced in the early days of christianity, without commotions, controversies and divisions. But strange to tell the pen of history has not transmitted to us the least intimation of any controversy about it; though it has recorded a dispute of far less consequence—respecting the *proper time* of baptizing infants!" (Dr. Edmund's Ser. on Bap. p. 37.)

Add to all this; that catalogues of all the sects of professing christians in the four first centuries (the very period when infant baptism must have been introduced, if it were not of divine original) were early written, and are still extant. The authors are Irenæus, Epiphanius, Philastrius, Austin and Theodoret. In these several catalogues, the differences of opinion which obtained in those primitive times, respecting baptism, are particularly recounted, and minutely designated. Some sects are mentioned, who made no use of water

baptism; and the different forms and ways in which baptism was administered by different sects, are distinctly described. Yet there is not the least intimation of any, except those who denied water baptism altogether, who did not consider infant baptism of divine institution." (Dr. Worcester's Let. pp. 121, 122.)

The argument, therefore is reduced to this; If infant baptism is an innovation, it confessedly entered the church very soon after the canon of scripture closed; and, in a few years more, "without a single precept or warrant, or a single example to encourage it, yea, with the well known practice of the apostles and of all the churches they ever planted, directly, openly, palpably against it; under all these disadvantages, it so universally prevailed, that upon the face of the whole earth, there was not a church found, where it was not performed!" Yea, more; it entered the church, it prevailed, it became universal, without a whisper of opposition, without a word of dispute; all parties confederating to connive at the error, to blot every trace of it from the page of history, and never to utter a single word from which it could be discovered that they had departed from gospel rules!—"To him who believes this, what can be incredible?"

Having thus presented our readers with as fair a view of the comparative merits of our respective causes on the subjects of baptism as I am capable of presenting,

I am,

Dear Sir,

Yours, very affectionately,

GEORGE JACKSON.

* "This assertion is made with the perfect recollection of the whole testimony of Tertullian. He did not consider infant baptism unlawful, unauthorised, or in many cases unimportant. He advised the delay of it on the ground of expediency, and in view of reasons which would discredit any cause." See Pond's Treatise, pp. 139, 143.

LETTER VII.

DEAR SIR,

I have already so much exceeded my intended limits on the subjects of Baptism, that could I do justice to what I consider the cause of Truth and be silent as to the mode, I would not trouble you with a single remark on the subject. My reluctance to enter on this part of the discussion is also greatly increased, by the manner in which you have treated your opponents, and the contempt which you have poured upon their arguments and proceedings. On this subject Dr. A. Clarke's ideas are "ridiculous;" the reasonings of Dr. Dwight are "learned sophistry," and his charges against your proceedings "manifest nothing but the most inveterate prejudice:" and his comment on I Cor. x. 1, 2, when united with those of other learned paedobaptists, "are mere fictions, invented to serve a turn, and will be burnt up with a great deal more of the wood, hay, and stubble, which have been brought to prove that sprinkling is baptism." These are charges, which in the plenitude of your modesty and charity, you bring against the determinations of some of the best of men, and the greatest scholars who have ever "adorned," either "the doctrine of God their Saviour," or the literary societies of the present, or of former days. Now, Dear Sir, I will give you my humble opinion on these subjects. I think it requires a man to be, what I would call, so superlatively wicked, to "invent fictions to serve a turn," or to make use of either "learned" or unlearned "sophistry" on religious subjects; that unless I could either read his heart, or had proof, that you do not possess, that he was thus employed, I would not prefer such charges, against the most contemptible writer that ever engaged to defend, what he considered a doctrine or practice of christianity. As for your poor ignorant opponent whose ideas have so long been "highly absurd," it appears that on this part of the subject they are "very absurd," and he is destitute of both "prudence and honesty." All this is because we cannot believe with you, that "baptism and immersion are words of exactly the same import." (p. 35.) This I never did believe, and I presume I never shall; for the more I examine the evidence on both sides of this long agitated question, the more fully I am confirmed in the opposite opinion. In your reasonings, as in your confidence, on this part of the discussion also, you are chiefly indebted to Mr. Judson's Sermon, and I shall take the liberty of presenting you as the

order of proceeding may demand, with some able extracts from Mr. Pond's reply. In his words I shall now state the question to be discussed :

"Before any thing be offered on either side respecting the mode of baptism, it is important that the point in controversy should be precisely ascertained. While this remains undetermined conviction is impossible.

"The question at issue in this part of the subject, is not whether immersion is a valid mode of baptism : this we may admit. Nor is it whether this mode is preferable to all others : for we are willing that those who prefer immersion, even in our own churches, should be indulged. Nor is it whether immersion was frequently practised in the primitive church christianity : this we have no necessity or disposition to deny. We do not say that neither of these points is questionable ; but neither of them is the precise question in dispute. The point at issue is in few words this—Is immersion essential? Mr. Judson contends, that the idea of immersion enters into the very nature of baptism ; that the terms *baptism* and *immersion* are equivalent and interchangeable." (In this he is imitated by yourself.) He evidently supposes immersion essential to the ordinance. This, then, is the point to which all his reasonings ought to tend. All he can offer, to shew that immersion is a *valid* mode ; or even the *most proper* mode ; or that it was frequently practised in ancient times ; carries no conviction to us. Let him prove, what we deny, that immersion is essential to baptism, and the controversy is at an end.

"The burden of proof, in this case, manifestly lies on him. His is the labouring oar. "It is not necessary for us to urge one argument," to prove the *negitive* of the proposition in debate. It is incumbent on him to prove the *positive*. We are willing, however, to waive every advantage which might be derived, by subjecting him to such an arrangement. We wish to examine the subject fairly."—Attending to your summary, therefore, at page 50, let us consider—

"1. The meaning of the word *Baptize*." This you say "is precise and definite : "and according to your opinion this "precision" consists in the word being exclusively applied to the mode ; this mode is only immersion ; and all other senses in which the word is used either in religion or in common life, are only "figurative." Here we are most unfortunately, completely at issue. For I still maintain that the word *baptize* is exclusively applied in its primary acceptation to the *end*, and that when it is at all applied to the mode it is only a secondary idea, and in the ordinance of baptism, is only a circumstance.—

"We agree with Mr. J.," says Mr. Pond ; "that the whole controversy respecting the mode of baptism rests very materially on the meaning of this word. "Had the Greek word *Baptize* been translated in the English version of the New Testament, there would have been no dispute among English readers concerning its import." (p. 3.)—Why then, we ask, was it not translated? On the scheme of Mr. J. no answer can be given to this enquiry which will not be a reflection on the translators. Will he say they did not know the import of

this word? Then they were inadequate to their great undertaking. Will he say that, knowing it, they chose not to give it? Then they weakly shrunk from the duty assigned them, and are in a degree chargeable with all the evil that has ensued. Why was not this Greek word translated? On the ground we have taken, the whole matter is plain. It was because the translators knew of no word in the English language which precisely answered to it in signification. They did not render it *immerse* because they knew it did not uniformly signify *immerse*. And they did not render it *sprinkle*, because they knew it did not uniformly signify *sprinkle*. They rather preferred, by transcribing the word, to leave it as they found it, and thus leave every one at liberty to practice that mode of baptism which he esteemed the best. The fact, that not only the translators of our Bible, but translators and lexicographers generally, have chosen to transcribe, rather than translate this word, is proof conclusive that they have not considered it as uniformly implying immersion.

"There are three sources from which light may be gained, in regard to the signification of disputed terms, viz. etymology, authority, and general use."

I would here observe that you have incumbered the discussion with, and founded some of your most plausible and confident questions and heaviest charges upon a verb, which for the sake of brevity I could have wished to be omitted, any further than mere derivation is concerned, because it is not in any part of the scriptures applied to the ordinance of baptism. What I here allude to is the verb *Bapto*; which you very confidently maintain signifies to "dip" as opposed to every other acceptation, and especially as opposed to pouring and sprinkling. (pp. 32, 44) Whether this be the case or not, let our readers judge from the following quotations, from both sacred and profane authors, and which will embrace the first source of information, that is *etymology*.

"It is certain from the etymology of the Greek word *baptizo*, that it does not uniformly denote immersion. It is confessedly a derivative from the word *bapto*. This latter does not always signify immerse. The learned author of Letters addressed to Bishop Hoadley in defence of Anabaptist principles, expressly concedes, "that *bapto* signifies to *sprinkle*," and that it "is not used in the Septuagint in any one place, where the very frequent ceremony of washing the whole body occurs."—It is evidently used in the Septuagint in a number of places, where it cannot denote immersion.

"Lev. xiv. 6 "As for the living bird, he (the priest) shall take it and the cedar wood, and the scarlet, and the hyssop, and shall (*bapto*) dinge them in the blood of the bird that was killed." Were all these articles *immersed* in the blood of one dead bird?

"Ezek. xlii. 14, 15. "When he saw—the images of the Chaldeans—exceeding in *dyed* (*parabapto*) attire upon their heads," &c. Are not the ideas of dying and immersion, perfectly distinct?

"Dan. v. 21. "His body was wet (*bapto*) with the dew of heaven." Was

the body of Nebuchadnezzar immersed with dew? or was it not rather sprinkled with it?

"Other Greek writers furnish us with many instances wherein *bapto* cannot denote a total immersion.

"Homer. "The lake was *tinged* (*ebapteta*) with the purple blood."—"The blood of a frog."

"Aristophanes. "He," Magnas, "used the Lydian musick, and shaved his face, (*baptonenas*) smearing it with tawing washes."

"Aristotle speaks of a substance, which "being pressed (*baptrei*) staineth the hand.

"Mr. Walker quotes the following sentence from Schrevelius' and Robinson's Lexicons. "He indeed (*baptet*) baptizeth the battle, but it never goeth under the liquid water."—In view of these examples, to which others might be added, how much weight can be attached to the unsupported assertions of Mr. J. that "immersion is as much the appropriate meaning of the Greek word *bapto*, as of the English word dip or immerse; and that "the inspired penmen have used no other word besides this and its derivatives to convey the idea of immersion, nor have they ever used this word in any other sense." (p. 3.)

"Mr. Edwards, having quoted some of the above instances observes; "So various is the use of the term *bapto*, that we can only view it as meaning to wet or stain, and that by whatever mode the nature of the thing to be wetted or stained may require. And I can truly say I have often been heartily sick and sorry when I have observed persons of eminence for learning, especially Dr. Gale, labouring, in opposition to the very instances which they themselves had produced, to prove that this term intended immersion, total immersion, and nothing else."

To the above authorities I must now beg leave to add that on which you have founded so many plausible questions, and expatiated so largely, p 48. Dr. Campbell informs us that Tertullian the oldest of the Latin fathers, renders it *tingere*, the term used for dying, which was by immersion." Now if the primary and only literal acceptation of this word be to dip, can you inform me what reduced so eminent a scholar as Dr. C. to the necessity of inferring this acceptation from its proper use? Do men arrive at the proper primary acceptation of a term by inference from that use of it? Let us instance in the English word to Dye. Suppose you wanted to know the primary meaning of this word, would you infer it from the mode of dying? If ever we were to wish to apply this word to the mode of doing any thing, and were, as we certainly must, to arrive at this mode by inference as Dr. C. here has done, this very circumstance would afford an indisputable proof that this acceptation was not the primary acceptation, but only the secondary and occasional sense; and as we can dye or stain in a variety of modes, it would also prove that this word when thus applied could not be limited to any one signification. That this is

the case with the Greek word *bapto* I must think has been already proved and this proof will certainly receive strength by a reference to the Latin word by which the oldest of the Latin fathers rendered the word baptize. "*Tingo*," according to Ainsworth signifies : " 1. To die, color, or stain. 2. To sprinkle, to imbue. 3. To wash. 4. To paint." Supposing all this to be known to Tertullian, which is certainly no improbable conjecture, we must arrive at the following conclusions. First, that the primary and literal acceptation of this word is "*to die, to color, to stain*:" Consequently, in the second place, when applied to the mode, it is wrested from its primary, and can only be considered as having in this case a secondary acceptation. Thirdly, that, in this sense, it cannot be confined to immersion for two reasons. 1. Because this is not the only method of dyeing, staining, or colouring; and 2. It signifies, in this secondary acceptation, "*to sprinkle, to imbue*." Lastly, this is the decision of Tertullian the oldest of the Latin fathers : " and with all due deference to Dr. Campbell, Mr. Jndson and yourself, all of whom seem to have been determined to make the word baptize signify immersion, you are forsaken by the very authority to which you have appealed, and as a Lexicographer, a Divine and the most ancient of the Authorities in the Latin church, Tertullian strangely and unfortunately becomes an authority for your opponents. A word which, if applied to the mode, as you wish to apply this, after the example of those from whom you quote, signifies indifferently "*to sprinkle*" or "*to imbue*," can certainly never be made to prove that "*baptism and immersion are words of exactly the same import*." I must now ask, by what rule of grammar or of logic you make Dr. Campbell to oppose Dr. Dwight? I must certainly think that if the definition of the former had been under the immediate inspection of the latter (and I am not sure that it was not) he could not have done greater justice to it, in any description of its meaning, than in the one which I originally quoted from that very able divine. See p 24."

You are not such a rigid etymologist I presume, as to maintain that in order to baptize we must actually dye mankind. Of course we have to resort to the other of Dr. D.'s acceptations, that is to cleanse or wash. For the fact that it cannot be confined to any mode, as I think has been sufficiently proved, shew^d that it can only be rendered "*definite*" by applying it to the end. This consider the scriptural use of the verb baptizo; which is the verb used in the New Testament to express christian baptism. I attempted to prove this in my last letters, and notwithstanding I referred you to two passages in the Bible, you assert that "*The only authority I bring for this use of the word is Dr. Dwight*." I referred you however to Mark vii 4. where the word is trans-

* Dr. Owen, a man perhaps not inferior to Dr. C. in learning, observes; "That *bapto*, when used in these scriptures, Luke xvi. 24, and John xiii. 26. is translated to dip; and in Rev. xix. 13, where we read of a venture dipped in blood : it is better rendered stained by sprinkling blood upon it; and all these scriptures denote only a touching one part of the body; and not plunging." See this author as quoted in Ridgley's Bod. of Div. p. 607.

lated wash, with a propriety which must convince every impartial observer. Let the modes of those ceremonial washings or baptisms be what they might^o washing or ceremonial purification is the idea conveyed by the word as used in this passage. Another passage to which I referred you for this acceptation

*On this subject, you have opposed the ideas of pouring and sprinkling by two methods. First, a few learned names; to which I could easily oppose a cloud equally learned, of an opposite opinion. Secondly, you refer me to Lev. 11. 32. to find what I have looked for in vain, and what is in fact opposed by the passage, viz; "That all vessels which were defiled, were to be put into water or immersed." (p. 29.) The passage says, "vessels of wood." Earthenware vessels, according to the very next verse, were to be broken. On the next page you inform me; "It must be remembered that they (these ceremonial washings) were traditions of the Jewish Elders, and therefore were something more than the law required: hence the practice of Elijah having water poured on his hands, for the purposes of cleanliness has nothing to do with these superstitious washings or immersions which our Lord censured." And is not this true of "the washing of cups, and pots, brazen vessels, and of tables?" The superstitious washings of these also, "they received to hold" of the "tradition of the elders." Mark vii. 34.) And if they "were something more than the law required," why should you refer to the law for a proof of your opinions, when the causes of uncleanness are not similar, and this law informs you that some of those vessels were broken, which "the tradition of the Elders" informs you were preserved, and "washed" cleansed, or "baptized;" and especially as you will not allow me to refer to a passage of the Old Testament, which has nothing to do with the law; but describes one of the methods of washing, that is baptizing, the hands, which were in use in those countries among the Jews, and which, at least, shows the possibility of their hands being washed or baptized by pouring. Malmonides, your learned Jewish Rabbi observes; "A man shall not need to wash his hands as oft as he eats, if he do not go abroad, or meddle with business, or go to the market, or avert his mind another way; but if he do, he is bound to wash his hands as oft as there is need of washing." If this washing must consist of dipping and this Rabbi were as determined a "dipper" as you wish to make him appear, why did he not say dipping, or immersing, as you would have done, who always consider the words as synonymous, as is evident from the above quotation? The following comments are given by Mr. Pond: "Dic. of the Bible. "The Hebrews did not so much as eat, nor even sit down to a table till after they had washed their hands, by pouring water, from their fingers' ends up to their elbows."—Calmet. "The precise professors among the Hebrews washed their arms up to the elbows, when returned home from market, for out of the street; fearing they had touched some polluted thing or person." See also Grotius, in Pool's synopsis, in Luke xi. 38; and Stackhouse's Hist. Bible, vol. 5. p. 440.

You will doubtless remember, that on the subject of "the baptism of cups, and pots, brazen vessels, and tables," I also referred to a passage in the law—the xix chapter of Numbers—and which refers not merely to the cleansing of "vessels of wood," in cases of ceremonial uncleanness, but of "the Tent, and all the vessels and all the persons that were there." (v. 18.) If "the traditions of the elders" were derived from the law, (a thing which I think exceedingly probable,) whether is it more probable that they would be derived from a passage which refers only to one kind of vessels—those of wood—or from one which alluded to all the kinds of vessels in use "and all things made of wood?" (ch. xxxi. 20.) These traditions, I think, very probably consisted of their carrying something like the extraordinary purifications prescribed by the law into the ordinary occupations of life; and in the passages here referred to we have the very articles mentioned as being washed by sprinkling, which, according to the traditions of the elders, we are informed were baptized. Their fear that they had touched some unclean persons, &c. seems to refer to this chapter. On the subject of these purifications, See Edwards, pp. 146, 147; Pond, pp. 31—34.

of the word, was John III. 22, where "we read of "a question between John's disciples and the Jews about purifying," but from the sequel of the history it appears that the dispute was about baptizing," (p. 21. N.) from which it appears that the two terms were considered synonymous. If the verb baptizo had been intended by our Lord to be as "precise and definite" in favour of immersion as you attempt to make it appear; there can be no doubt but it would have been, by the inspired writers, confined to this sense, and no other word used by them as significant of the ordinance of baptism. But is this the case? Let us consult Dr. Wall, whom you employ to inform your readers that I "want both prudence and honesty, to refuse to grant to an adversary what is certainly true, and may be proved as "by an infinite number of passages." (p. 31.) What kind of passages those where you have not told us. I presume they are passages of ecclesiastical history to prove "that immersion was the practice of the primitive church," as the same quotation seems to intimate. If Dr. W. meant passages of scripture to prove that immersion was the practice of the apostolic churches, he was as destitute of both prudence and honesty as I am, as you will perceive by the following passage. In his conference he observes; "The word, to baptize, in scripture, is used for any washing whether in whole or in part; whether in a sacramental way, or on other occasions. And the sacramental washing is sometimes expressed by the word baptize, and sometimes by other words, that are used for common washing." He then refers to Luke xi. 38, and Mark vii. 4, as instances of "the word baptize being used for any other washing than that of dipping;" and as proofs of its being supplied by "other words that are used for common washing" he refers to the following passages: "Eph. v. 26. The washing of water. Tit. iii. 5. The washing of regeneration. Heb. x. 22. Having our bodies washed. The word here used in the original is not baptizing, but the same that is used Acts xvi. 33. He washed their stripes. No man, he concludes, will think they were put into water for that." (pp 78, 79. See also his Hist. of Inf. Bap. P. II. C. viii. §. 6. p. 219.)—The same word *louasantes* is used Acts ix. 37, and applied to the washing of the dead body of Tabitha: and as Dr. W. says of the apostle's stripes, not their bodies, "no man will think that they put the body into water for this," and especially that they put it entirely under it. Here you perceive, the apostles have applied a word to the ordinance of baptism, which if you attempt to apply it to the mode of doing any thing, is, if possible, more equivocal than the verb baptizo, as it applies to the washing of the stripes of living apostles, and the body of a dead matron, and which like its synonyms as applied to the ordinance in question in order to render it "precise and definite" must be applied to the end, and be made to signify ceremonial washing. As the passages I have just quoted are neither "the language of prophecy" nor "figurative language," they must convince you that it is one thing to deal in etymology, and dogmatize, and affirm as your favorite author has done; and another to take up the word of God, and

by comparing scriptures with scriptures, to arrive at a proper conclusion. I must also think that it will require more than either one of your criticisms, or "a moment's reflection" to convict me of "absurdity, for resorting to such passages" as these "to find out what baptism is." We have no objections however to trace the word *baptizo* to its source nor yet to call in the authority of the learned. This I shall do in the words of Mr. Pond.

"Mr. Jackson supposes that (*baptizo*) the word denoting baptism, is derived from the verbal of this primitive word (*bapto*) by a change of the termination which never affects the primary idea." He supposes, therefore, that *baptizo* "strongly implies immersion as *bapto* (pp. 3. 4.) We have proved that *bapto* does not always signify immerse. Hence, were we to admit the justice of his criticism, the conclusion would be entirely in our favour. It would be proved that *baptizo*, the word denoting baptism, did not uniformly imply immersion. Very far, however, are we from admitting this. We do not believe that this primitive and derivative are synonymous. To suppose it, as he has done, is to affect materially the first principles of language. *Baptizo* is not only a derivative, it is a diminutive. It conveys the idea of a total immersion less strongly than does its primitive, *bapto*. In proof of this we cite the following respectable authorities.

"Dr. Doddridge. "In this diminutive and derivative form, it (*baptizo*) may signify any method of washing."

Dr. Scott. "The word *baptizo* certainly is not synonymous to *bapto*; but being a diminutive from it, may, according to the analogy of the language signify to plunge in, or to bedew with water, without any exact distinction."

Dr. Reed. "*Baptizo* is a derivative, terminating in *izo*, and therefore accord-
ing to grammarians, a diminutive."

"Mr. C. Buck. "The term *baptizo* is only a derivative from *bapto*, and consequently must be somewhat less in its signification."

Dr. Worcester. "*Baptizo* is a derivative from *bapto*; but it is a general principle or rule in the Greek language, that derivatives in *izo* are not limited to the original meaning of their primitives, but have uniformly an extended meaning."

"We have proved that *bapto* does not always signify immerse. We have now proved that *baptizo* is a diminutive from it, and less strongly implies immersion, than does its primitive, *bapto*. We have certainly proved, therefore from the etymology of this word, that it cannot uniformly denote a total immersion.

"Let us in the next place have recourse to authority. Let the testimony of the learned be adduced to prove, that baptism does not uniformly imply immersion.

"Alstedius. "The term baptism signifies both immersion and sprinkling, (asperationem) and of consequence ablution."

"Zeleus. "Baptism signifies dipping and also sprinkling."

"Besar. "They are rightly baptized who are baptized by sprinkling."

"J. Wichliffe. "It matters not whether persons are dipped once, or three times, or whether water were poured upon their heads."

"Whitaker. "The word baptizo signifies not only to dip, but also to *tinge* or *wet*."

"Mastricht. "Baptism signifies washing, either by sprinkling or dipping."

"Leigh. "Baptism is such a kind of washing as is by plunging; and yet it is taken more largely for any kind of washing, even where there is no dipping at all."

"Lightfoot. "The application of water is of the essence of baptism; but the application of it in this or that manner, speaks but a circumstance."

"Dr. Featley. "Christ no where requireth dipping, but only baptizing; which word Hesychius, Stephanus, Scapula, and Budamus, those great masters of the Greek tongue, make good by very many instances out of the classic writers, importeth no more than ablution, or washing."

"Dominicus. "In baptism there is something essential, as the washing; and something accidental, namely, the washing in this or the other manner."

"Whitius. "We are not to imagine that immersion is so necessary to baptism, that it cannot be duly performed by pouring water all over, or by aspersion."

"Calvin. "Whether the person baptized be wholly immersed, and whether thrice or once, or whether water be only poured or sprinkled upon him, is of no importance."

"Dr. Owen. "Baptism is any kind of washing, whether by dipping or sprinkling."

"Flavel. "The word baptizo, signifying as well to wash as to plunge, a person may be truly baptized that is not plunged."

"Dictionary of the Bible. "To baptize is to sprinkle or wash one's body sacramentally." "See also Brown's and Calmet's Dic. of Bible, in art. Baptism."

"Glas. "Immersion cannot be called baptism, any otherwise than as it is a mode of washing with water."

"Ainsworth. "To baptize is to wash any one in the sacred baptismal point or to sprinkle (*aspergere*) on him the consecrated waters." "See also Cole's Lat. Dic. and Schrevelii Lexicon Græc. Lat. in art. Bap."

"Dr. Scott. "Some contend that baptism always signifies immersion; and

*This eminent scholar, having spoken of its use in some passages of scripture, as quoted above, proceeds; "In other authors, it signifies *tinge, immerge, lave, abluo*; but in no author it ever signifies to dip, but only in order to washing, or as the means of washing. Ridgley's Bod. Div. p. 607.

learned men who have regarded Jewish traditions^a more than either the language of scripture or the Greek idiom, are very decided in this respect. But the use of the words baptize and baptism in the New Testament, cannot accord with this exclusive interpretation."

"Dr. Adam Clarke. "To say that sprinkling is no gospel baptism, is as incorrect as to say immersion is none. Such assertions are as unchristian as they are uncharitable. Those who are dipped in water in the name of the Trinity, I believe to be baptized. Those who are washed or sprinkled with water in the name of the Trinity, I believe to be equally so; and the repetition of such a baptism, I believe to be profane. Others have a right to believe the contrary if they see good." For a number of references to names equally learned, see Pond p. 26, N.

"This list of quotations need not be enlarged. The authority of men can do no more in proving that the word, denoting baptism, does not uniformly signify immersion.

"But it will be said, that Mr. J. (and Mr. E.) plead authority on" their "side. They have "adduced a number of witnesses, and those from among the Pædo baptists themselves, to prove that immersion is essential to baptism. In respect to these quotations, and indeed his (Mr. Judson's, copied by Mr. E.) quotations generally from Pædobaptists authors, we beg leave to submit the following remarks;

"Mr. J. does not seem herein to have treated either the public or his witnesses fairly. In selecting small quotations from large works, where saving clauses, qualifying sentences, &c. are omitted, authors may easily be made to speak a language which they never intended, and unfair impressions may be left on the public mind. Mr. J. has left the impression, and we fear that he intended to leave it that those learned men, whose testimony he has adduced, really supposed immersion the only valid baptism. He ought to have known and to have acknowledged the contrary. We certainly know that a number of his witnesses, and we seriously believe that all of them considered baptism perfectly valid, when performed by pouring or sprinkling, as well as immersion. Mr. Booth, from whom nearly all the quotations of Mr. J. in this place as well as others, are servilely copied, particularly "desired his readers to observe, that no inconsiderable part of these learned authors have asserted, that the word baptism signifies pouring and sprinkling as well as immersion." Mr. Booth's treatment of his witnesses had been generally reprobated as unfair;

^aThis will be found the case with Hammond, Whitby.

On this subject Mr. Edwards has the following observations: "Mr. Booth, instead of paying a due attention to this lexicon (the Bible) has adopted a method which, when properly adverted to, will do no credit to him or his book. His professed design is to prove that the term "baptize" means immersion, immersion only, and nothing else. But how does he do it? Why, he quotes a number of authors, who, as he himself says, understood the term to mean immersion, pouring, and sprinkling; and these quotations he calls concessions,

that in comparison with that of Mr. J. it was condone itself. This latter gentleman has taken up the writings of the dead, separated from them sentences which they perhaps unintentionally dropped, and spread these before the world as their prevailing sentiments. He has thus tormented those who can no longer speak for themselves to utter a language which they never intended. If he has allowed them to declare what they considered the truth, he has not allowed them to declare what they considered the whole truth.—With these things in view, the quotations of Mr. J. (and of course your own) which he seems to have somewhat selected, have lost all their force. The question between him and us is not whether immersion be baptism, or whether this mode be preferable to any other; but, is it essential? With united voices, his witnesses will answer, No; and thus answering, they instantly desert him, and stand arrayed on the other side.

"Mr. J. supposes his quotations the more convincing and forcible, because they have been chiefly taken from 'Pseudobaptist authors.'—"Their concessions," says he, "could not have been influenced by attachment to their religious system, but must have resulted from a conviction of truth alone." (You have powerfully used the same plea, p. 45.) With equal justice, he might have reasoned farther. He might have said within himself—"These learned men, notwithstanding their concessions, persist in the practice of infant baptism, and in baptizing otherwise than by immersion. They must be supposed to have reasons which satisfy their minds. They must be supposed to have strong reasons which their concessions do not affect. They must be supposed to consider Pseudobaptist principles as solidly founded, that they can safely give up to us more ground than we had reason to anticipate. And are not these learned characters capable of determining whether their principles are solidly founded or not?—In short, had Mr. J. reasoned as far as he might have done, from the fact that his witnesses are chiefly Pseudobaptists, he would have seen in this fact, not the weakness of their fortress, but presumptive evidence of its impregnable strength.

"We now pass to consider the import of the term baptism, as exhibited in its general use.

Concessions of what? That the word meant immersion only? If so, he made them concede what they never did concede, and what they had no thought of conceding. If they made no concession, as he acknowledges they did not, that the term baptize signifies immersion only, what honesty could there be in producing them all? Mr. B's talent is quotation, and therefore he must quote; but, at the same time, it is a shame to abuse the living or the dead; and it is a bad cause that requires it: for what else is it but abusing an author, when he is introduced as granting that which in fact he never did grant." pp. 159, 160.) I leave you, or any one who has read Mr. Judson's Sermon, to determine, if these charges are not all applicable to him; with the addition of not putting his readers at all on their guard, as Mr. B. did his, by the above confession:

Now Dear Sir I think I may conclude that the word baptizo, as applied to the mode of baptizing, is so far from being "precise and definite" in favour of "immersion" as you have been led to maintain, that the very opposite is the fact even when we confine our examination to its grammatical-signification; and that this sense of the word cannot be established, nor the sense for which we contend, in the least affected by all the objections which either Mr. Jackson or yourself has thrown in the way. The whole of your strength on this part of the discussion is derived from the word baptis, which in the greatest number of the passages which you have quoted does not signify immersion; in others it might with more propriety be translated to wet or even to sprinkle, a sense which it is acknowledged to have by "The learned author of Letters to Bishop Hoadley in defence of Anabaptist principles," who also expressly concedes that it is not used in the Septuagint in any one place, where the very frequent ceremony of washing the whole body occurs.* In one of the passages which you have quoted, it does not signify even a partial immersion, but on the contrary, to be sprinkled with the dew falling down from heaven. To assert as you have done, that all other significations but that for which you contend are "figurative," is to take for granted the very point in dispute; to oppose the whole current of etymology, and with very few exceptions that of authority also; and what is far more detrimental to the cause which you advocate, it is also to oppose the use of the word under consideration in the scriptures of truth. Let us remember that the word baptis, when applied to the mode, is only used in a secondary sense. Does it not follow, that to immerse, as well as to sprinkle, is a secondary acceptance; and that as dying, colouring, and staining, which is the primary acceptance, may be accomplished by either dipping, sprinkling, smearing, or affusion; that they are not either of them a "figurative" acceptance of the term when thus applied? Let us also consider, that if it could be proved that the word baptis always signifies immerse, it would not end the dispute for three reasons. First it is never applied to the ordinance of baptism; nor even to the "washing of the whole body" in ceremonial purifications. Secondly, the word baptizo, which "is a derivative and a diminutive from" this, and which is applied to christian baptism, as the termination proves, ought to "have uniformly an extended meaning." Thirdly, this is not only indicated by the apostles always using either, this word or *louo*, to wash, to signify christian baptism; but when it is used in any of those passages, from which the mode of cleansing or washing can be gathered, it never signifies immersion; but always either pouring or sprinkling. Compare Acts i. 5, with ii. 17, 33 and see Heb. ix. 8, 14.

"This word baptizo," says Mr. Edwards, used for this ordinance, means washing only, but not any mode of washing: it means neither dipping, pouring,

*This being the case, you are welcome to all the support you can derive from your "Learned Jewish Rabbi;" Alias "the God of Ekron." (p. 33.)

war sprinkling; for these are only different ways of washing, i. e. baptizing. They, therefore, who say that the word rantism [sprinkling] is not the same as baptism, say nothing but what is very right; for rantize differs from baptize, as the manner of doing does from the thing done: and the same is true of immersion and pouring. Yet at the same time it must be observed that the word baptism is used in scripture where pouring and sprinkling are evidently intended: while it cannot be proved that it is ever used either in the New Testament or the Septuagint where immersion took place. The New Testament I have examined; I will here just notice the two places where it occurs in the Septuagint. 2 King's, v. 14. *Kai katehee Naiman kai ebaptisato en tis Jordanee*,—And Naaman went down and baptized in Jordan. The English has it "dipped," and this is the only place where baptize is translated "dip;" but whether there was an immersion of the whole body, or any part of it, is altogether uncertain. All we can be certain of is, that the prophet ordered him to wash, his servant ordered him to wash, and he went down, and *ebaptisato kala torcema Elisaie*, baptized according to the word of Elisha. Now there are two reasons which induce some to think he applied water to one part of the body only: 1. As he expected the prophet to strike his hand over the place and recover the leper, they conclude he was leprous only in one part of his body, and that the water was applied to that part. 2. The command to wash seven times they consider as referring to that part of the law of cleansing in which the leper is ordered to be sprinkled;* but for my own part, I think it impossible to say in what manner he baptized. The other is merely figurative, expressive of a sense of God's anger, and occurs in Isaiah, xxi. 4. *kai canomis me baptizei*—And sin baptizes me; meaning the punishment due to sin, which is expressed by the pouring out anger, fury, &c. on a person. From these premises the unforced conclusion is this: That, on the one hand, as the word baptize is expressive of no particular mode, nothing can be concluded from it in favour of one more than another; so on the other hand, as the word has certainly been used for pouring and sprinkling while there is no proof of its ever being used in scripture for immersion, it does more naturally associate itself with affusion and aspersion."

It should not be forgotten, that the question is not, what does the word *bapto* mean, when applied to the wetting of the finger of Lazarus? or the sop of Judas? or in any other passage? nor even, what does this word mean when applied to the staining or sprinkling of the "vesture" mentioned in the book of Revelation; but, what do the words *Baptizo*, and *Louo* mean when applied, to the ceremony of christian baptism? As it is only reasonable to allow the author of christian baptism to be, as we may express it, his own Lexicographer, it is certainly a question which ought to be decided by the New Testament.

*Unless we can suppose that the prophet would oppose God by prescribing a new method of cleansing the leper; (and as he ordered him to wash the same number of times;) why should we not consider this as the meaning of the word in this passage?

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By a reference to this Book then, we find these two terms applied to the ordinance in question. They must of course be applied as interchangeable and synonymous, and the one will illustrate the meaning of the other. We have already seen, that the word *Louo* signifies "to wash," and as the word *baptizo* is considered as having more acceptations than one, and one of these is to wash, what can better fix its meaning in the present case, than, a reference to its synonyme as used by the apostles? In this sense it becomes indicative of the washing of the soul from sin, and answers to what you say is one of the "principal things" intended by baptism. (p. 38.) It has also been proved that the word *Louo* in the Bible means a partial washing, and is therefore applied to the washing of the apostles' stripes. And if the authority of our Lord will determine the case, I think it may be proved not only that, when ceremonially used, a partial washing is meant, but that a partial washing is preferable to all others. When Peter wished to be washed from head to foot, his Master answered; "He that is washed (*louloumenos*) needeth not to wash save his feet, but is clean every whit." (John xiii. 10.) The washing here mentioned is that of the soul from sin, and not that of the body by water. This is evident from the consideration, that it was a washing in consequence of which the eleven disciples were "clean," which cleanness was opposed to the wickedness of Judas the traitor. (v. 9, 10.) If it were, as many eminent commentators have supposed, a washing of the body, prior to their partaking of the Passover, how could Christ say that his disciples were spiritually clean, in consequence of being thus washed? A ceremonial washing does not cleanse the soul. Again, if it were a washing of the body, why should our Lord say that Judas was not clean? He had doubtless washed in this way as well as the eleven, if they had thus washed, and in a bodily, ceremonial sense, he was as clean as they were. That for which Judas was now distinguished from the rest of the apostles, was, his wickedness; and the difference between the rest of the apostles and the traitor was, they were clean in a spiritual sense though yet in but a partial degree, while he was in the gall of bitterness, and in the bonds of iniquity. The eleven being thus spiritually clean, there was no necessity for any of them to be washed from head to foot, as Peter desired in order to their interest in Christ being properly represented, they only needed to wash their feet, that is a partial washing was sufficient. Dr. Hammond on this passage observes; "The Hebrews had their *Lousis*, and their *Baptismos* or *Nipseis*, the former washing of the whole body—The other two of the hands or feet, of one part alone, either by immersion, or pouring on of water which they call sanctifying." Peter no doubt knew this; and therefore when he heard his Master say "If I wash thee not thou hast no part in me," wishing to have a full interest in the Saviour, he wished that the whole of his body being washed, the interest or part which he desired in the Saviour, might, in his estimation, be perfectly represented. In this, however, he was opposed by our Lord who informed him that, a partial washing was sufficient, and as he preferred it,

it was of course preferable: "He that is (spiritually) washed (as ye eleven are) needeth not save to wash (*nipousithai*) his feet; but is clean every whit." The reason why Christ mentioned the feet rather than any other part of the body appears to be that, at this time, by washing the feet of his disciples, he was teaching them a lesson of humility.

"When washing his disciple's feet," says Mr. Pirie, he (our Lord) takes occasion to introduce a hint of a more important washing, which he would perform on all his people: "If I wash thee not, thou hast no part in me." The washing here mentioned, is such a one as gives a part with Christ, or in Christ. Now, it is evident that, there are two washings which give a man a part with Christ, the washing with water, applied to the body in baptism, and the washing of regeneration, by the renewing of the Holy Spirit. By the former, one obtains a part in the visible state of the church of Christ; and without this washing, no man can be admitted to her fellowship. By the latter, we are admitted to a spiritual communion with Christ, or to be members of his church invisible, vitally united to him. Baptism, then, must be the washing he here intends, since thereby we obtain a part in him, and by no other washing at all. The complete baptism of Christ sprinkles the heart from an evil conscience, by faith in the resurrection of Christ, from the dead; and washes the body with pure water: "He that believeth and is baptized shall be saved," or have a part in Christ.—But must the whole body be plunged in water, when Christ thus washes us? So Peter imagined, "Lord, not my feet only, but also my hands and my head." But what says his master?—"He that is washed, needeth not, save to wash his feet, but is clean every whit." Here, I think it evident, he cannot be speaking of any common washing of an unclean body, since in this case, washing the feet could not possibly cleanse the whole body from pollution. It remains, then, to conclude, that he is speaking of baptism; and, as if he had foreseen the mighty stress that would be laid upon dipping the whole body in water in future periods of his church, he gives them the strongest caveat against such a notion, by telling them that washing a part makes the whole clean." (vol. v. pp. 42, 43.)

I would now ask, could our Lord's disciples from this time, possibly suppose any other than that a partial washing was a complete representation of a part, or interest in Christ? Certainly not. Whether our Lord was here alluding to christian baptism or not it must, be remembered that it was a baptism inasmuch as this word signifies to wash; and the sense for which I here contend, is indisputably the doctrine of this history of our Lord's proceedings.

To the passage quoted from Heb. ix. you object that "Had there been no immersions under the law, there would have been some force in the objection."—(p. 80).—But in order to evince what you have undertaken to prove—viz: that "the meaning of the word is precise and definite" and that "baptism and immersion are words of the same import," you should have shewn that they

were all immersions. You have attempted to make it appear that such alone are referred to by the apostle by informing us that "Grotius, Whitby,* and Mc Knight, all eminent critics, and all Pædobaptists, are of opinion that these words should be translated "diverse immersions." I have sometimes found that "eminent critics" have both erred themselves and led me to err also, and I here candidly confess to you that this, in my opinion was once the case on the passage under consideration. Paying rather more attention to them than to the connexion of this passage I thought with many that St. Paul referred to the immersions as well as the sprinklings under the law; and that these were the "diverse washings" or baptisms alluded to. Let us now consult this author alone. He has in my opinion those very qualifications in which you appear to glory. He was an "eminent critic," brought up at the feet of Gamaliel: I believe him also to have been a "Pædobaptist." What is far better than either he was a divinely inspired apostle. Only lay aside Mr. Judson's *Sermon* and, like "a plain unlettered christian," take up your Bible and you will there discover that, the baptisms of which St. Paul is here speaking are those which, under the law were performed by "the blood of bulls and goats, and the ashes of an heifer." That the people and utensils of the sanctuary were not dipped in "the blood of bulls and goats" you will allow. This "sanctifying" matter by which these persons and utensils were washed or baptized was always applied by "sprinkling." (v. 13.) Of "the ashes of an heifer" we have an account in the xix chapter of Numbers, a chapter to which I referred in my former letters; but of which you have entirely lost sight in all your accounts of Baptism. Probably "a moment's reflection convinced you of the absurdity of resorting to such passages to find out what baptism is." According to this neglected chapter, to which St. Paul indisputably refers, when he tells us "what baptism is," though there were some immersions practised in the preparation of this water of "purification for sin," it was, when "the unclean" were baptized with it, always applied by "sprinkling." These

* Whitby, on the passage says no such thing. See his *Com. Heb. ix.*

† Since writing the above, I was gratified with a communication from a kind friend, containing a quotation from Calmet's *Dic. on the Baptisms of the Jews*, which is perfectly in unison with the ideas here advanced; with the addition of the most satisfactory comment on I. Cor. xv. 29. which has come under my observation. He observes: "The learned and ingenious author of Calmet illustrates that very difficult passage, by the Jewish practice of baptizing those who were polluted by touching a dead body. (See Numb. xix. 13, 20) He observes: The person who laid out and washed a dead body, and consequently participated in the pollution occasioned by death, participated also in the customary interment of the dead. Death was as it were imputed to him; and he continued in a state of seclusion from society till the third day; on the third day he washed himself thoroughly with water, and was baptized by the sprinkling of the ashes of the red heifer, this baptism restored him to his place among the living; and was to him a release from their sepulchral state; in other words a resurrection. Suppose then a person to be dead on the Friday afternoon, he would be symbolically dead during the remainder of that day, the whole of Saturday, and until he was baptized by the ashes on the Sunday morning; such

"Sprinklings" with "the blood of bulls and goats and the ashes of an heifer," the apostle calls "diverse baptisms," because for the purposes of purification they were made use of in "diverse" cases: and these "sprinklings" were representations, and types of the application of the blood of Christ to the conscience by the influences of the Spirit of Holiness: and they appear to have been the only baptisms made use of under the law, to which the apostle referred, because they were the only ones which would properly represent the application of that blood, and the cleansing influences of that spirit which, instead of being pointed out by types and figures under the present dispensation, are so plainly made known to us "by the foolishness of preaching," "that a way faring man, though a fool needs not err therein." This is evident from the following verses: "For if the blood of bulls and of goats, and the ashes of an heifer sprinkling (or baptizing—see v. 10, in the Greek—) the unclean, sanctifieth to the purifying of the flesh: How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your consciences from dead works to serve the living God." (Heb. ix. 13, 14).—Those eminent critics therefore who would translate this passage "diverse immersions" have this infelicity to contend with that they oppose an inspired apostle; and whether Pædobaptists or Anti-pædobaptists we make no apology for opposing them. If St. Paul had had to translate his own words, and like these critics had confined the word "baptisms" to the mode, his translation would indisputably have been—"Diverse sprinklings." Do you, Dear Sir, really believe that the apostle was so indefinite in the use of language as to jumble together under one term a variety of modes of baptism, or, according to your ideas of baptism, a variety of baptisms some of which are to be understood as literal, and others only as figurative baptisms, and above all others select the figurative baptisms as significant of the greatest blessings which the gospel of the Son of God provides for fallen man, which blessings you inform us "baptismal waters represent?" When you have a choice of the terms immersion, pouring, and sprinkling do you make choice of the latter in preference to the former? Your Letters will return an answer to this question, which will almost make the conduct of St. Paul appear as "absurd" as you have represented that of your opponent. According to these Letters every baptism that is not a total immersion can only be a figurative baptism, and

being the Hebrew method of reckoning three days. It is evident that he sympathized with the death of the party who occasioned his pollution, by symbolizing with his interment and with his washing; and if the Jews understood the symbol, and attached to the subsequent baptism the idea of an illustration of a national hope of a resurrection (Acts xiii. 6.) then the Apostle's argument is extremely cogent on that people: What shall they—the Jews—do, who are baptized for the dead [literally, instead of the dead, as substitutes for the dead *nekron*—plural.] If there is not, if there cannot be any such thing as a resurrection of the dead, why do they undergo a ceremony the very purport of which is a prefiguration of a resurrection? Why are they baptized as substitutes for—as representatives of—the dead?" See the New Edition of Calmet's Dic. Art. Baptism.

John the Baptist must be called "John the Dipper." If the apostles of our Lord be thus loose in the use of language, who shall inform us which is the literal, and which the figurative acceptation? Shall we refer to Johnson's Dictionary and consult a passage from Milton's Poem's, as Mr. Judson has done, to know the sense in which our Lord and his apostles used the Greek word baptizo? I can see some little difference between a Poet and an apostle if Mr. J. cannot. The former writes under the influence of caprice, and by the rules of his art, availing himself of the poet's licence, to use words in almost any sense, (and in general the more "figurative" the better,) as best suits his metre or his fancy. The other has written under the influence of the Spirit of Truth; when therefore he has used a word in a figurative sense we can certainly "know" it, and discover consequently "our duty" without the aid of Milton's Poems. Scraps of poetry and passages of scripture are in my estimation quite different things, and the man who substitutes the one for the other, is not worthy of the confidence which you have placed in him, while his conduct is much less worthy of your imitation. Mr. J. must be extolled however under the title of "the learned;" but one who like "a plain unlettered christian" refers to his Bible "to know what baptism is, must be branded with "absurdity!" p. 36.)

You also have caught the infection. For by yoking two passages of scripture, and two scraps of hymns together, and referring to Acts ii. 2, you presume that you have very effectually overturned my assertion that, we never read of being immersed in either the blood of Christ, or the influences of the Spirit, of the application of which I supposed baptism to be symbolical. You refer to Zech. xiii. 1, where the blood of our Great High Priest is compared to a fountain, and then you quote your poetry to prove, that we must "plunge" and "bathe" in this fountain. After this, you very pathetically exclaim "Do not, my dear sir, in your zeal for sprinkling, attempt to close that fountain, which baptismal waters represent, and which the redeemed of the Lord celebrate when they sing, "Unto him who loved us and gave himself for us, and washed us from our sins in his own blood." (p. 36.)—Do not be alarmed, my dear sir, we cannot keep open that blessed fountain better than by using scriptural language, and this is the language for which I contend, but which you indirectly and no doubt unintentionally condemn by calling my "zeal" for this language, a "zeal for sprinkling." The word in the last cited passage is not baptized, immersion then, even on your own principles is not intended. It is the other word which is applied to christian baptism—*lousanti*—and which is properly translated "wash," for St. Paul being judge, the redeemed of the Lord did not either "plunge" or "bathe" in that blood "which baptismal waters represent." He tells us that it is to be "sprinkled" on the "conscience" in order to its being "purged from dead works." From this I infer, (absurdly enough according to your ideas,) that the more "zeal" I have "for sprinkling," the less probable it is, that I should close "that fountain which baptismal waters represent."

St. Paul has certainly decided that, the redeemed of the Lord were "washed" by "sprinkling," and if "baptismal waters represent" this "washing," can you give any scriptural reason more forcible, than the use of the word by St. Paul in this sense furnishes, against these "waters" being applied by sprinkling? Should not the sign answer to the thing signified?

I quoted three parallel passages from the New Testament, with others from the Old (besides some to which I referred in the expression,) and observed that, when taken collectively they were the "Scriptural language of prophecy, history, and promise." These you unaccountably designate "The figurative language of prophecy where baptism is not alluded to." (p. 35.) and making an attempt to be witty, you observe: "Among the prophetic passages which you have brought to prove, that pouring and sprinkling are baptism, I find the following: "And I will put my Spirit within you." You then exclaim: "What! are we to infer from this that drinking is baptism? Drink is the only method that I know of to put water within us; and it is just as good a proof that drinking is baptism, as your other quotations are that pouring and sprinkling are baptism. I should think a moment's reflection would convince you of the absurdity of resorting to such passages to find out what baptism is."—I have sometimes thought that the more ready a man is to charge others with a want of "reflection" and with "absurdity" the more probable it is, that he will furnish instances of a want of the former, and a degree of the latter himself. Your success in this part of your Letters has not altered my opinion. The passage in question is only a part of the one which I quoted, and was among those "spiritual expressions" I cited in favour of "pouring and sprinkling" in contradistinction to immersion as the authorized mode of baptism. As these passages were included between the letters of reference I must confess myself at a loss to conceive how you could overlook the connection. The former part of the passage is this: "Then will I sprinkle clean water upon you, and ye shall be clean:" which is immediately followed by the words you have cited: "And I will put my spirit within you and cause you to walk in my statutes." Allow me now to ask, who taught you to call such passages as Heb. x. 22, "the figurative language of prophecy where baptism is not alluded to?" Did you learn this of St. Paul or of Mr. Judson? I cannot help regretting the fact that, you furnish an instance of the extent to which a regard for particular opinions will lead even those who most profess to be directed by the truth. For, to obtain your end, like one who has a purpose to serve, you very indecorously, by a change of terms held up to ridicule, I will not say intentionally, one of the most important truths of that book by which as the word of God you profess to form your opinions. When the Almighty promises to "put his Spirit within" us he promises to give us one of those glorious gospel blessings, "which baptismal waters represent." This was done in the primitive times by "pouring" and "shedding forth" that is sprinkling as with dew or rain and these were called baptisms (Acts i. 5, v. 44, com. with ch. x. 15, 17, and xv. 7, 9) and neither your witticisms, or

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your charges of "absurdity," shall deter me from searching my bible, "to find out what baptism is;" or yet lead me to suppose that this passage, even after you have separated it from the context, and those passages to which I referred in my former letters, are only "the figurative language of prophecy where baptism is not alluded to." So far is this from being the case that some of them are passages from the New Testament, which consist of citations from the Old in which baptism is indisputably spoken of, and in which the sanctifying influences of the Spirit by "pouring" and "sprinkling" are absolutely termed "Baptisms." To a man who wishes to know "what baptism is," one passage of this kind is worth a volume of quotations from either Grotius, Whitby, M'Knight, or Mr. Judson; and especially when, instead of explaining, they oppose the meaning of the apostle. I think it has been proved by both etymology and authority, that we cannot by the meaning of the word alone, "find out what baptism is" inasmuch as when we confine it to the mode it does not signify either to immerse or to sprinkle. From these sources of information we have next turned our attention to that "more sure word" unto which in all our enquiries it is "well to take heed." Here we find our Lord and his apostles making use of that word alone (*baptizo*) which according to its grammatical construction ought to "have uniformly an extended meaning" and when they supply the place of this word by another, it is by one, which simply signifies to wash, certainly without being confined to immersion. When either of these words are used in connexion with this ordinance, and the blessings of which it is symbolical, the reference is exclusively against immersion, and in favour of either pouring or sprinkling. The excellency of this source of information, and the result of the enquiry may, in my opinion, be very properly stated in the following words of Mr. Edwards as opposed to Mr. Booth:

"Had Mr. B. consulted, as he ought, the lexicon I am speaking of, (the Bible) it might have saved him from the necessity of using that little art which one cannot observe in a disputant with any degree of pleasure. The authors he has consulted, if they had all been on his side, (and I question whether any one was beside the Quakers) could only have told him how men understood the word; but this lexicon would have showed him how God himself uses it: And if we receive the witness of men, the witness of God is greater. I ask, What does God witness concerning the term baptizo? Answer.—From the passages before cited it is evident he witnesses this—that the term strictly and properly means to wash, to purify. What does God witness concerning the mode of applying the purific matter? Answer.—It comes upon, falls upon, is shed forth, is poured out.—Why then, as water baptism is an emblem of this, and as the mode of application in both cases is expressed in the same way, we have a witness on the side of pouring and sprinkling in baptism infinitely more certain than all the lexicographers and critics in the world. What are Mr. B's (or Mr. J's.) eighty abused critics, even supposing they had all been on his side,

though I doubt whether he had one out of the eighty; and even suppose he had eight hundred more, what, I say, are all these when compared to the all-wise God expounding and defining his own words?" (p. 160) — Let us consider

"3 The example of our Lord, his apostles, and primitive believers." (p. 80.)

"It is evident," you say, "that immersion is more difficult to be performed than pouring or sprinkling; and if pouring or sprinkling answered the divine command, we have no reason to think, that a river would have been chosen as suitable place for baptism; or that we should have ever heard of persons going down into the water." — That persons went down to the water we allow; but that they went down into the water remains to be proved. This you yourself have allowed in your quotation from Dr. Campbell. "I should not lay much stress on the Greek preposition *en*, which may denote with, as well as in." In reply to the emphasis which this able scholar has laid on the word "*anabainis*, to arise, to emerge, or ascend from or out of the water" from which it is supposed to be deducible that Christ went down into the water, I must again trouble you with Dr. Dwight's remarks: This passage appears to be descriptive, solely of Christ's ascending the banks of Jordan, after he had received baptism. That this is not the meaning of the phrase, cannot be shewn; nor rendered probable. The preposition, *apo*, is erroneously rendered, out of, in our translation. Its meaning, as every Greek scholar knows, is from; and out of, only by accident: as in Matthew 7, 4. "Let me pull out the mote out of thine eye." Even here, it would be much better rendered, "Let me take the mote *from* thine eye." If Matthew intended to express Christ's rising out of the water, he has certainly used phraseology of a very peculiar nature." The justice of this criticism is acknowledged by Dr. C. himself. His first acceptation of the preposition is "*from*." "*Ana* in composition," says Parkhurst, "denotes ascent, as in *anabaino*, to go up." The text therefore will read as Dr. Dwight has translated it: "he ascended *from* the water." In what sense, I would beg leave to ask does the whole phraseology in regard to this ceremony, concur in evincing that our Lord must necessarily have been immersed in Jordan? A person may be said to have been in the water when he is described as coming up out of it as in our translation; but when we hear of his having "ascended," or gone up' *from* the water, as in the original, it rather implies that he was *only* on its brink, or that he only went down to the water to be baptized. On this subject let us hear Mr. Edwards. And allow me to request that you will not designate his remarks as you do those of Dr. D. on the same subject: "A profusion of criticism." Those who look at the margin of Mr. Judson's Sermon, and other works on your side of the present question, will easily discover that "a profusion of criticism" is not peculiar to Pædobaptists; and a person who could read his work with patience, and quarrel with the few criticisms which are advanced on this subject in less than a page of my third letter, could scarcely be prepared to review it with candour. Mr. E.'s remarks are as follow:

"It cannot be proved with certainty that even those who were baptized in, or at Jordan, Euon, &c. were—I will not say totally immersed, but that, they were so much as in the water at all. Whoever is acquainted with the indeterminate sense of the prepositions, *en*, *eis*, *ek* and *apo*, on which this proof must depend, will be very sensible of this. These occur in the following Scriptures: Matt. iii. 6. They were baptized of him, *en* to *Jordan*, in Jordan;—*en* means not only "in," but "nigh, near, at, by, &c." Acts, viii. 38. "They went down both, *eis* to *udok*, into the water; but *eis*, besides, "into," often means "towards, near, &c." Matt. iii. 16. "And Jesus when he was baptized, went up straitway, *apo* tou *udatos*, out of the water." Acts, viii. 39. "And when they were come up *ek* tou *udatos*, out of the water;—*apo* and *ek* very often signify "from." So that, whereas it is read in our translation—in Jordan, into the water, out of the water, it will read in the Greek—at Jordan, to the water, from the water. This is a truth beyond all dispute, and well known to every one who is at all conversant with the Greek. And whosoever duly considers this will easily be persuaded, that it is utterly impossible to prove that any one, who is said in Scripture to have been baptized, was so much as in the water, at all, or that he even wet the sole of his foot" (pp. 1.)—The sooner the truth of these remarks is admitted by all parties, the more contracted the ground of controversy will become, and the nearer we shall be to that reconciliation which can only be the result of yielding to the force of truth.

I am forced to dissent from your opinion also on the subject of "rivers" being "chosen as places suitable for immersion." So far is this from being the case that, as I hinted in my last letters, (p. 20.) the use of them seems rather to have been a case of necessity than of choice. Suppose for a moment, that I were preaching to a large unbaptized multitude in the open air, and on a profession of repentance, I thought proper immediately to baptize one or more individuals, how should I proceed in this case? I should wish the person to accompany me to a neighbouring water, if there were one in the vicinity, and take up as much in my hand as would serve my purpose, and sprinkle, or pour it on the head of the person I was baptizing, and I should prefer that he should stand even in the water and request him so to do. If it were attended with no more inconvenience than it would be to those in Eastern countries, who wear long garments which may easily be tucked up in the girdles with which they are bound, and either wear sandals or go barefooted. Suppose again that, as was the case with John the Baptist, it was my constant practice to preach and baptize in the open air, I should of course make choice of the neighbourhood of a river as the scene of my labours, if in a country like Judea and I wanted

"John xx. 4, 5. came first to (*eis*) the sepulchre—Yet went he not in. From which it is evident that *eis* signifies to as well as into; and therefore to pretend to determine the mode of baptism from the signification of that word is trifling."

to accommodate the inhabitants of the places in the vicinity, as was the case with John. The necessities of the multitudes, as well as the custom* of the country, would lead to this, were there no necessity for water to be at hand for baptizing, which in these countries can seldom be found but in a river or brook. In a history of these events it would of course be said, that I, and the person to be baptized, went down to, or into the water as the case happened to be, and that I baptized him. Now would a person argue conclusively who meeting with this account should conclude that I made choice of this river for the purpose of immersion? My going to the river or water would be of necessity out of choice, and a consequence of my situation. I hope to make it appear at least probable, that this was the case with the harbinger of our Lord, and the Evangelist Philip. You never read of rivers, or waters of any kind, being resorted to in any one case but where the persons to be baptized received the word in the open air, and where it was of course necessary, that the person to be baptized, and the administrator should have recourse to some neighbouring water, if he only wanted as much water as would fill his hand. This, in my opinion, furnishes decisive proof, that rivers were not in any other case used; and in no case chosen as places suitable for baptism. In every other case there was always a sufficient quantity of water at hand to "baptize" the parties "strait way," whether it was in a city, in a private house, or in a jail—whether for the baptism of one individual, or of 3000 souls: or whether in the day time, or at midnight. If from John's baptizing with the waters of Jordan, you infer, that he made choice of this river because immersion was essential to baptism, you use an argument which makes it incumbent on you to prove that, in the cases above adverted to, there was a sufficiency of water at hand for immersion, and thus to oppose the whole current of both ancient, and modern history.—If it were ever necessary for a river to be chosen for the purpose of baptism, it was certainly so on the day of Pentecost. This was necessary as well for the accommodation of the multitude which was baptized, as for the number of persons employed in the performance of the ceremony. You yourself however do not suppose that they even went out of the city to baptize: and so far from a hint of the kind being contained in the history of that day's proceedings, a person of unbiased judgment reading the account, would not suppose that they ever went out of the place in which they were assembled. In the case of John, where there scarcely appears to be the shadow of opposition after he had explained his mission, ("for all men accounted that John was a prophet,") you find it necessary, that he should make choice of a river for the purpose of immersion, when the persons he had to baptize were many of them, (no doubt the greatest part of them,) "the inhabitants of Jerusalem," and that, at a time

* "Scarcity of water makes the Easterns careful to take up their lodgings near some river, fountain, or well. Thus the men of David waited for him by the brook Besor 1 Sam. xxx 21. According to Dr Pocock, it is usual for them to halt where they find a spring." Fowler's. East. Mir. No. 135.

when there were no more than the ordinary inhabitants of the city, when of course there were greater conveniences for immersion, than when the city was crowded with foreigners. But on the day, and at the feast of Pentecost, when there were not only more than the ordinary number of stated inhabitants in the city, (for at the feast of pentecost, Josephus informs us "the law of the Jews did not allow them to travel,") but when it was crowded with strangers from all parts of the world, when Christ had just been crucified at the instigation of the unchristian Jews, and their vicious Rulers, and when they were so opposed to christianity that the unbelieving Jews were attributing the influences of the Spirit to drunkenness, you can find abundance of opportunities for immersing three thousand christians in the course of about half a day at the rate of "66 in the space of 40 minutes!" The public and private baths, and even the Molten Sea, and the Lavers for dipping the priests, are all at the command of the christians!! (p. 33.) Where was the rage of the people, and the malice of the Priests, Scribes, Pharisees, and Sadducees all this time? And what were the superstitious Jews doing at a time, at which above all others, it was necessary for them, (according to your ideas of their immersions,) to use the baths, to give up every place in which a person could be immersed for the service of the christians. Those who can believe such inconsistencies, and advocate the cause which requires that they should be advanced, are welcome to all the credit and consolation they afford. I must candidly confess my mind revolts at them. You seem to have been a little conscious that, they would require something rather more plausible to gain them acceptance, and therefore inform us, that "The disciples had favour with all the people." I ask when? On the day of Pentecost? Let any man read the history of that day's proceedings, and believe this if he can. This "favour" was a consequence of their love, and purity, and affection, of daily consistent procedure after their conversion, and of their continuing stedfast in the apostles doctrine," &c. See Acts ii. 41, 47. That they lived down opposition after the day of Pentecost does not imply that it had ceased on that day, but the contrary. You also inform us that, "the Molten sea and the Lavers of brass" were "for the dipping of the priests." The Bible however tells us that the Molten sea alone "was for the priests to wash in." (II Chron. iv. 6.) This being the case, the superstitious priests would have charge of it, and would not allow either the christians, or any other persons, to dip themselves in it. The lavers were for washing "such things as they offered for the burnt offering." (Ib.) They were "invented" for other purposes than those to which you, "to serve your turn," would appropriate them; and I have no hesitation in saying that, if the salvation of the souls of the disciples had depended on their immersion, unless they could have shewed other authority for the ceremony than that of either Christ or his apostles, not one of them durst have set his foot in one of the vessels of the Temple, either great or small.

Your ideas of the "conveniencies" which you suppose the Jews would have

for immersion, "in so large a city as Jerusalem," do not appear to have a much better foundation. Waters which were common to all persons, were improper for their religious immersions, and instead of being stationary bathing places of any kind, when they were necessary, they were prepared for the purpose. This is evident from the following quotation from Potter, as found in Fowler's Eastern Mirror, No. 588.

"Washings and purifications were frequently performed by the Jews, and the people of the East in general. The water used on these occasions was required to be very pure, and was therefore fetched from fountains, and rivers. The waters of lakes, or standing ponds was unfit for this purpose; so was also that of the purest stream, if it had been a considerable time separated from its source. The Jewish Essenes make use of the purer sorts of water for cleansing, as we are informed by Porphyry."

The ideas therefore of conveniencies of this kind, increases the difficulty and makes it necessary, that as much water should be "fetched from some fountain or river," as was required for the immersion of 3000 persons, and that the ceremony should be performed in about six hours. For as it was the "third hour of the day" when the apostles began to preach, that is nine o'clock; and, besides the discourse of which we have an epitome in the Acts, it is said they "testified and exhorted with many other words;" (ch. ii. 40.) and "three thousand were awakened, convinced, converted, and professed their faith in Christ, and concluded to be baptized: I think it almost impossible that the ceremony could be commenced before twelve at noon; perhaps not even then.

You tell me you are "not sure" neither am I, "that they were all baptized the same day," and for a proof that, they might be "added to" the disciples "the same day" without being baptized, you refer me to the case of Saul's attempt to join himself to the disciples as related Acts ix. 26. You inform me "He is said to join himself to the disciples of Jesus." Without attempting to account for your having omitted the very words which make the two causes to differ, I will tell you how the passage reads in my Bible: "And when Saul came to Jerusalem, he assayed (that is attempted) to join himself to the disciples: but they were all afraid of him, and believed not that he was a disciple." Now, when you have shewed me the similarity which exists between the unsuccessful attempt of Saul to join the disciples, occasioned by their flying from him as a wolf in sheep's clothing, and the successful attempt of these converts, who had "received the word gladly," been "baptized, and the same day were added to" the disciples, I will trouble you with a few more of my remarks on this subject.* I will not say that this comment is "a mere

*Mr. Pond, in answering this objection as found in Mr. Judson's Sermon, says: "In order to avoid these difficulties, Mr. J. observes, in the first place, it is not recorded that the three thousand were baptized the same day, but that they were added to the disciples." It is recorded that "they who gladly

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On the subject of the seventy disciples being employed, (another of your objections,) and as Mr. Judson supposes, the whole of the one hundred and twenty, Mr. Poud makes the following remarks, which I think are worthy of your regard: "He farther suggests, that, were they all baptized the same day, it would not be impossible for the twelve, assisted by the seventy, and perhaps by the hundred and twenty, to administer the ordinance by immersion." Where, then, the whole hundred and twenty, females as well as males, officially qualified to administer baptism?—The whole chapter makes it evident, that none were employed in this matter but the twelve apostles. When Peter lifted up his voice and preached, it is said he stood up "with the eleven." (Acts ii. 14.) And when the multitude "were pricked in their heart," they sought for direction "to Peter and the rest of the apostles." (v. 37; See also, 42, 43.) There cannot, therefore, remain a doubt, that the three thousand were baptized the same day they believed, and by the hands of the twelve apostles. They were undoubtedly baptized in the house where they first assembled, and probably by affusion or sprinkling." See Whitseus' Econ. of Cov. vol. iii. p. 392; Reed's Apology, pp. 215, 219; and Dr. T. Scott, in Acts ii. 41.

All the objections originally proposed against the idea of immersion, in the case of the three thousand on the day of pentecost, still remain, and have received indeed additional force from the unaccountable ideas, which you have been necessitated to advance, in order to their solution. Were we to allow that "the christians were not excluded from the public bathing places," (among which you seem to have included the private ones, every means which was necessary for immersion, and even the Molten Sea, and the Lavers, as you say, for the dipping the priests,) which we are by no means disposed to do, the concourse of people in Jerusalem at the time, the consequent demand which there would be for those baths, and the known scarcity of water in the city, render it, in my estimation, absolutely impossible that they should have sufficient conveniences at command, for the immersion of so large a number of persons, in the course of the few hours which remained after they were prepared for baptism. That different kings were under the necessity of bringing water into the city by Aqueducts, proves that there was a natural scarcity;

received the word were baptized." And were any added to the disciples who did not gladly receive the word? If not, none were added to the disciples who were not baptized."

and artificial methods of bringing water for the supply of so large a city, do not ordinarily supply facilities for immersion, as in these cases, it is necessary for it to be distributed in small quantities to the different parts of the city. Besides the above supposed conveniences, you mention the pools of Bethesda and Siloam, a stream from the latter supplied the former: (See Clarke on John ix. 7.) but this pool, according to the passage to which you have referred, was made use of for miraculous cures, and would probably be used for this purpose alone. "Siloam was a fountain under the walls of Jerusalem, towards the East, between the city and the brook Kidron. Calmet thinks this was the same with Enroget, or the Fuller's fountain, which is mentioned in Josh. xv. 7, &c. Its waters were collected in a great reservoir for the use of the city." (1b) This being the case is it probable that it was at all used for bathing? Are persons permitted to make this use of waters thus collected for for the use of a large city? Let us suppose that they had these two pools at their command, and remember that, in order to find time for the ceremony, you have employed the seventy disciples to baptize. According to this hypothesis you will have to believe that, there were thirty five persons employed in dipping one thousand five hundred at each of these pools! for they are the only places to which it appears even possible, that the christians should have access. Query. What room would there be for the converts when each of the administrators had taken his station in the pool?—If we except the cases of the Eunuch, and John the Baptist, (and even in these cases your cause owes all its support to our translation, as has been already proved,) it is impossible for you to prove, consistent with the other relations in the New Testament, that immersion was in any one case practised by the apostles. So far are they from countenancing this idea that it requires the utmost violence to be done to these histories to make them consistent with it. Let us now see whether this be the case with those histories which are supposed to favour the idea of immersion.

You make a difference between going down into the water, and baptism, or, as you call it, immersion, (p. 43) which is equally consistent with the truth, and with my success in this part of the enquiry. According to your ideas, it was one thing for the eunuch to go down into the water, and another thing for him to be baptized when he got there. If going down into the water then is not immersion, and does not necessarily imply immersion, would it not be well for this supposedly emphatic phraseology to be abandoned, especially as it has been so often proved, and as almost any boy knows, who is acquainted with a syllable of Greek, that our translation, to the exclusion of the one for which we contend, cannot in any one case, be fairly supported by the original. If instead of

*The blind man sent by our Lord to "wash in" this pool, appears only to have been sent to wash the clay, with which he had been anointed, from his eyes. John ix. 7.

confidently repeating a few English prepositions, which might with equal propriety be made to favor your ideas and those of your opponents, John the Baptist were only allowed to speak for himself, I think he would set the matter at rest: "I Indeed," says he, baptize you with water:—but he that cometh after me is mightier than I:—he shall baptize you with the Holy Ghost, and with fire." (Matth. iii. 11.) John, you perceive does not say that he baptized either in water, or in Jordan; but with water, which water was that of Jordan. If you wish in this passage to translate the preposition *in* instead of *with*, in order to support your cause, it must be for the sake of consistency, be thus translated in each part of the verse, and then the passage will oppose the whole history of either the ordinary, or extraordinary outpourings of the Spirit, by reading as follows: "I indeed baptize you *in* water:—but he—shall baptize you *in* the Holy Ghost and *in* fire. The spirit was poured out, or shed forth upon the apostles, on the day of pentecost; and the cloven tongues like as of fire sat upon each of them: and this all the inspired writers who speak on the subject "John the dipper" not excepted, unite in calling a baptism. The ordinary influences of the spirit are also spoken of in the passage under consideration, as well as in others in a similar manner, as will be proved before we conclude. In this passage John is evidently informing the people that, in the same manner as they had seen him baptize with water, Christ should "baptize with the Holy Ghost and with fire." And how was this done? We have already proved that it was by pouring out the spirit upon them. As one baptism then was figurative of the other, to what conclusion does this lead us, but that John baptized with water by pouring it out upon the people. In the same manner as the hearts of believers are really washed, cleansed, or baptized by the outpourings of the Spirit, so were the people ceremonially washed, cleansed, or baptized by John the Baptist. You will probably wish to confine this baptism, and the promise of John to the day of pentecost, and therefore argue in favor of being immersed in water, as you suppose the disciples were in the Spirit, or in the sound which you say was the symbol of the Spirit. This is the argument you have used on this subject pages 31 and 36. In the former page you observe you "Presume that I will not say, that the apostles were literally washed or cleansed in the Spirit when poured out upon them." I will however say that they could not be "filled with" it without being spiritually cleansed, or washed in consequence. And if you read the lives of the apostles before this event, and compare them with their lives afterwards, I presume you will conclude that, on that ever memorable day, they received out of Christ's fulness, not only the extraordinary influences, and miraculous operations of the Holy Ghost; but also "more grace," in consequence of which they partook of more purity. As for saying that they were "cleansed in the Spirit," I say the contrary. This is a comment of your own and a consequence of those principles, which you have in imitation of Mr. Judson, and others, strangely brought this passage to support. They

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were not immersed, nor were they washed in the Spirit; but cleansed, or washed by the Spirit being poured into them; for they were all filled with the Holy Ghost. From the sound filling the house you tell us they "were immersed in the Holy Ghost;" for as this sound was the symbol of the Spirit, their situation bore a striking resemblance to literal baptism—that is immersion; and thus you think you make it appear so evident, that the word baptism can only have a "figurative" acceptation in this passage, that you think I "cannot deny" it. On this day the disciples, and the twelve apostles, were washed or cleansed from all their former earthly-mindedness, and from their earthly, erroneous ideas of Christ's kingdom, which troubled them from the time of their being called, until after the resurrection of their blessed master; and for a deliverance from which, he seems to have directed them to trust to this glorious event. See Acts i. 6, 8. This "power from on high" was conveyed by the Spirit being poured, or shed forth upon them, and this cleansing, or washing by this mode, is called a baptism, and was promised by John to all who came to his baptism on condition, of course, of their "Believing on him who should come after him; that is on Jesus Christ." On the subject of those ideas, of the figurative meaning of this word, in this, and other passages in which it is so evidently applied to sprinkling, Mr. Pond proposes a few questions to Mr. Judson, which, as you have followed his example, it is incumbent on you to answer: "In what way shall the literal signification of a word be ascertained, if persons are allowed to pronounce every signification figurative, which does not precisely square with their pre-conceived opinions? Is not this the manner in which the Socinian clears himself of the divinity of Christ? Is not this the very course which the heretick, and the schismatic have uniformly followed; And admitting the propriety of this course, will it be possible, at this day, to establish any one doctrine of revealed religion?" (p. 35)

You have recourse to this supposed figurative acceptation of the word, to prevent you opponents from inferring the mode of baptism from the history under review. But when you wish it to favour your system it all becomes literal enough, and "the house where the disciples were sitting," being "filled" with "sound," brings them into the same state as a person who is baptized by immersion. Now certainly if it be literal enough for your purpose, it ought to be considered literal enough for ours also. By what mode therefore were the disciples brought into this condition? According to your ideas of baptism it does not consist of a man being under water, but of one person dipping another into water, that is, it is descriptive of the act of dipping. This is evident from the whole tenor of your Letters on this part of the subjects in dispute, and especially in your objections to proselyte baptism. In these you intimate that, if it ever existed, it differed materially from christian baptism; because the Jews are said only "to make the proselytes wash themselves,"—"which is a very different thing from baptism, or one person's being washed by another." (pp. 4, 5.) Now if

the baptism of the disciples on the day of pentecost was only a figurative baptism, "a moments reflection will convince" any man "of the absurdity of resorting to this passage, to find out what baptism is," because it cannot decide in favour of either you or your opponents. Though you maintain that this was the case, you have however wished to make this use of it. Let us see how, according to your own ideas of baptism, you are likely to succeed. You believe that when a person is baptized he is plunged or dipped, for you maintain that the words are synonymous. Were the disciples then actually immersed in this house full of sound? The scriptural answer is: No: It was poured upon them, into the house where they were sitting; and, as it is the mode in which the baptizing element is used, which in your estimation constitutes baptism, the consequence is, that pouring is baptism. There was therefore nothing in the baptism of the disciples on the day of pentecost, which bears the smallest degree of similarity to baptism, according to your ideas of that ceremony, were we disposed to allow that, the sound was that by which the disciples were baptized, or that it was "the symbol of the Spirit." This however we are not disposed to allow. To suppose that either of these were the case, is to oppose every passage in which this event is spoken of. According to both the prophetic, and historical parts of the Bible, it was "the Holy Ghost, and fire, with" which the disciples were "baptized." The sound only preceded the baptism, to prepare their minds for the event; and then the baptism followed, which consisted of the Holy Ghost being "poured out," or "shed forth" upon the apostles and disciples. "The symbol of the Spirit" was that which accompanied it, and by which its enlightening, vivifying, and cleansing influences were pointed out; that is the "fire" with which also it was foretold that they should be baptized; and this "sat upon each of them; so that they were not immersed in either one or the other. This baptism of the Spirit was one of the great subjects of John's preaching: and a similar baptism our blessed Lord experienced when he came up from the water, for "the Spirit like a dove descended upon him." As the baptism of John was certainly a symbolical ceremony, it is doubtless the most reasonable to suppose, that it would properly represent that which was the subject of his preaching, that is, the baptism of those who "should believe on him, who should come after him" by the pouring out of the Spirit upon them. I have not a doubt on my mind but that this was the case, and that as the disciple of Jesus is washed by the pouring out of the Spirit, so was that of John by the pouring out water: "I indeed baptize you with water," says he; "but he shall baptize you with the Holy Ghost and with fire." Thus he both verbally and emblematically pointed them to "The Lamb of God who should take away the sin of the world," and whose blood when sprinkled on the conscience cleanseth from all sin. Thus he prepared the way of the Lord by initiating them into the expectation of both one and the other, and when Christ actually came, and the Holy Ghost was actually given, as many as believed were baptized into the faith of these glorious doctrines, and received

the blessings of the gospel. Compare Matt. xxviii. 19; Acts ii. 38. A person cannot be said to be immersed with water; as John uses this word as descriptive of the manner in which he baptized; and as we find the word baptize applied to pouring and sprinkling in the New Testament: I think it sufficiently plain that we are to conclude that John baptized by pouring water upon his disciples, (most probably out of his hand,) and that, in this he was imitated by Christ and his apostles. This is the only idea which will accord with the expression of John, and with his indisputable allusion to the pouring out of the Spirit; it is a sense of the word which does not create the least difficulty in any one history in the New Testament; and it perfectly agrees with the ideas suggested by the accounts of the places, in which baptism is said to have been administered; with the state of the persons who are said to have been baptized; with the vast numbers to whom the ordinance is said to have been applied; and the short space of time in which, and the hour of the night at which, the historian informs us the ordinance was performed. Nay more: it entirely solves those otherwise insuperable difficulties, which are created by the idea of baptism by immersion in the cases here alluded to.

One objection however remains to be removed. In John iii. 23 we are informed that "John was baptizing in Enon near to Salim, because there was much water there." As it does not require "much water" to baptize a person by pouring or sprinkling this passage has been frequently urged as decisive in favour of immersion. You are not unconscious however that this passage has by many eminent critics been translated: "because there were many waters there." "The plain unlettered christian" will of course ask: "Who is to be regarded? Those who tell us that there was 'much water,' or those who tell us that there were 'many waters there?'" A reference to the original scriptures and the history of the country will, I presume, give us the necessary information. Whitby says the word *Enon* signifies "The place of springs:" and as he believed that John practised immersion, you will not suppose that this definition was "a mere fiction invented to serve a turn." Whether it is likely to be destroyed among "the wood, hay, and stubble," and other combustible matter, when "every man's work shall be tried by fire" may possibly be ascertained by the history of the country. Wood in his Dictionary of the Bible informs us that the place here spoken of was, "A place where John baptized, because there were many springs or rivulets of water there;" and that "It is between Salim and Jordan, about eight miles south of Bethshan, and 53 northward of Jerusalem." Mr. Munro observes: "Every person who knows any thing of the Greek language, knows that in the original it is, *edate polla*, many waters. Now it is carefully to be observed, that in common there are not many places of water contiguous to one another of any considerable depth, or that would be fit for immersing a person. There were many springs and rivulets of water there, as travellers have related: for they have told us

that there are only springs and rivulets to be found in that place. And as multitudes resorted to John, a place that was well watered, or had springs and rivulets as Enon seems to have had, would be most convenient for refreshing the people with drink, as well as for baptizing such as desired it; and this might be the chief reason why John baptized in Enon,* though it does not appear, that there was such a depth of water in these springs and rivulets as would admit of immersing a person; nor doth it appear, neither is there any certainty, that any of the people were immersed in their being baptized at this place." As Scriptural Geography is in modern times perhaps rather an uncertain science, and in many cases it is difficult to ascertain the precise situation of ancient places, the opinion, or, rather testimony, of the eminent Fleury on the waters of this country, will probably not be considered superfluous: "The Jordan," says he "almost the only river in the Holy Land; the others are rather brooks or rivulets."

"Dr. Shaw in his *Travels*, p. 373, describes the Jordan thus, Though all those fountains and rivulets which I have just now mentioned, together with the Kardaneb, the Kishon, the brook of Sychem, and other lesser ones dispersed over the Holy Land should be united together, they would not form a stream in any degree equal to the Jordan, which, excepting the Nile, is by far the most considerable river I have seen in the Levant or Barbary. However, I could not compute it to be more than thirty yards broad, though this is in a great measure made up by the depth, which even at the brink I found to be three."—Mr. Maundrel in his *Travels*, p. 81, observes: "The water of Jordan is too rapid to be swam against. Its breadth is about twenty yards, and in depth it far exceeded my height."

Dr. Macknight says: "The particular part of the river where John baptized, was called Bethabara, or the House of the Passage, either because the Israelites anciently passed over in this place or because it was the common fording or ferrying place to and from Judea. If it was the then common "ferrying place, we may suppose that the Baptist chose it for the sake of making himself better known; and that he might have an opportunity of addressing great numbers of his countrymen, as they travelled from one part of the country to another." See Par. and Com. Sec. XIV Note; connected with which is an able reply to your objections on the subject of Jewish proselyte baptism.

"That this great reformer and prophet baptized at Jordan and Enon," says Mr. Pond, "is no conclusive evidence that he practised immersion. The convenience of those multitudes which constantly thronged him, made it necessary that he should reside in the vicinity of "much water."—Many circumstances

*This idea is confirmed by the account of the manners of the Easterns as given from Dr. Pocock in the Note on John's baptism at the River Jordan. See also Henry on John 3, 2.

†Much water does not necessarily imply deep water. See 2 Chron. xxx. ii. 4.

cas of his baptism seem inconsistent with immersion, and render it nearly certain that he practised some other mode. He baptized "in the wilderness," as well as at Jordan. (Mat. III. 1.) He baptized with water, as well as in it." (If indeed he did baptize in water, "Mark I, 8.") He baptized in the open fields, where there was no accommodation for a change of apparel. And above all—he baptized vast multitudes in a short space of time. His ministry could not have continued more than a year and an half. In this period, he baptized "Jerusalem and all Judea, and all the region round about Jordan." (Mat. III. 5) Some of our opponents have estimated, that he baptized at least 500,000 persons. In order to immerse these in one year and an half, allowing only a minute for the immersion of each, he must have been constantly in the water every day, for more than fifteen hours. Is it credible that he should do this? Especially so, since we are assured that he did no miracle? (John x. 41) Is it credible, then, that in ordinary cases John baptized by immersion?"—The controversy on the subject of the duration of John's ministry I leave with Mr. Pond and yourself. According to your ideas it continued above three years. On this principle it should, to baptize the above number of persons, (which is not a Pædobaptist "fiction,") require that John should be in the water nearly seven hours every day for this succession of years. If you can believe that this was the case you must I think also believe that "He who sent John to baptize with water" "was a hard Master." Thus the more minutely we examine the different histories of the New Testament, the baptism of John not excepted, the more impossible it appears to believe that baptism was either by him, our Lord, or his apostles performed by immersion.*

The baptism of the Eunuch bearing the greatest similarity to that of John, will properly come next under our review. You "suppose it would be difficult if not impossible, to determine where it was that he was baptized, or how deep was the water" but you mention the opinion of "Jerome, who wrote on

*You may if you are disposed, and I have much reason to suppose that you are, give me the testimonies of learned Pædobaptists who believed that John practised immersion. But by what means do they arrive at this conclusion? Chiefly by the very means which you have deprecated in another part of this discussion, viz "conflating" the God of Ekron," and attaching a great importance to "human authority." They study chiefly the manner in which proselyte baptism was performed and the ecclesiastical history of the second and succeeding centuries. An almost infinity of specimens of this method of reasoning might be adduced. The following is from the Comment of Dr. Whately: "For in this manner only, says he, was Jewish baptism performed." That is they stood in the water, were instructed, and then they immersed themselves. For the sake of consistency, and in order to find time for the ceremony, it has been supposed that this was actually the manner in which John baptized his disciples. You have, however, in my opinion, very properly opposed this idea. I think there can be little doubt that the baptism of John, and that of the primitive apostolic church, consisted in one person washing or baptizing another. In this it differed from proselyte baptism: and as John's baptism before and that of the apostles after the coming of Christ were intended to represent the baptism of the Spirit it was not only necessary that there should be an action but an agent: and these agents, as I think has been proved, baptized with water, by pouring or sprinkling.

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the spot." He "describes the town of Bethoron, and mentions a fountain to it, in which he saith 'the Acts of the Apostles relate that the Eunuch of Queen Candace was baptized here by Philip.'"—Here I think you have given us a proof that the peculiarities of a man's phraseology lead him sometimes inadvertently, (for I cannot suppose that you did it wilfully,) to violate the rules of Grammar, and misconstrue the author from which he quotes. By introducing your favourite words "in which," you have made Jerome speak the contrary of what the quotation would otherwise say. This informs us that "The Acts of the Apostles relate that, the Eunuch of the Queen Candace was baptized here by Philip."—Not "in which." This expression does not very well agree with the word "here," which follows, nor with the word "fountain" which precedes. Did you ever hear of a person being immersed in a fountain? Or do you make choice of fountains "as suitable places for immersion?" A fountain is properly the source or spring head of waters. See Joel iii. 13. A man may be immersed in the waters of a fountain if collected. But this appears to be quite a different thing from that of which your author was speaking. When he informed us that he "was baptized here," I should suppose he meant at the fountain rather than in it. Mr Munro having quoted the passage from the Bible observes: "Here it is termed a certain water without farther specifying it, without telling us whether it was a lake, pond, river, brook or spring." The word in the original is *ti*, a diminutive, so that we are not to look for a large river here such as Jordan: for *ti udor* will not lead us to expect it: and if Jerome and Sandy, and other travellers are to be relied upon, they speak of it as a certain spring or fountain, which rises at the foot of a mountain in the Tribe of Judah or Benjamin, whose waters were sucked in by the same ground which produced them, and report that this was the place where Philip baptized the eunuch. If their testimony is to be believed, and we believe them to be honest, undesigning men, then the eunuch could not be immersed, or put under water when baptized, because according to their testimony the water did not admit of it. And this account of theirs corresponds with the original, *ti udor*, a certain water." (p. 143.) Dick in his Lectures, observes. "With whatever confidence some affirm, that immersion was the primitive mode of baptizing, there is no evidence in the New Testament in favour of this practice. With relation to the present case, tradition, and modern travellers inform us, that the water, to which Philip and the eunuch went down, was a spring or well, at which baptism could be administered only by sprinkling." (pp. 255, 256.) These testimonies shew that the words "in which" were in every sense an unnecessary, as well as an unhappy addition, and that, if we are to regard the words of "Jerome, who" according to your own declaration "wrote on the spot, the eunuch was not baptized in but at this fountain and of course not by immersion. Your next quotation refers us to a brook at which it is possible he might have been baptized. According to the maps of the country this brook was a stream which unites with another; and when united they form the brook, which I mentioned in my former letters, which runs through the

valley of Sorek. As therefore when both united they only form what is called a brook. (See Judges, xvi. 4 Margin.) the one which you mention can but be a very inconsiderable stream. In addition to what has been said above on the waters of the land in which we must, according to your ideas, believe so many immersions were performed, let us again hear "Jerome, who resided in Palestine." He "represents that country as very ill supplied with water, and subject to great droughts." (Pond, p. 17.) With all the help therefore which we can obtain from the Bible histories, travels, or even your own letters, there is not the shadow of a reason to suppose that there was in this part of the country a water of sufficient dimensions for the immersion of a human body, and consequently no reason to suppose that the eunuch was immersed.

In speaking of the Bible, of course I speak of the original scriptures, and not of our translation. This is the only thing which in this case, and the baptism of John favours your ideas, and I hope it has already been proved that those equivocal particles not only might be but ought to have been otherwise translated. In these cases however you think it so "evident upon the first reading of our translation," that immersion was practised, that you "are willing that common sense should judge whether our translations have not rendered these particles right in the instances alluded to." (p. 43.) But how can common sense decide this case? It is not a case which can be decided by intuition, and that common sense should be appealed to in any other than a case of this kind, to decide on the first reading, is certainly a novelty in the science of argumentation. Before common sense can decide as to the correctness of any translation, it must be furnished with data to direct its decisions. These have been furnished in the above remarks and in our turn we also appeal to common sense, and are willing that it should decide whether these particles are "rendered right in the instances alluded to." In every case where John describes the manner of his own proceedings he says he "baptized with water;" a mode of expressions which does not at all agree with either going down into the water, or coming up out of the water, nor yet with immersion. In addition to this, his allusion to the baptism of the Holy Ghost forbids us to understand him as adhering to this method of proceeding, besides other difficulties which this opinion brings in its train, which I must think can never be satisfactorily solved. In the case of the eunuch, there is not the shadow of a reason to suppose that there were any facilities for immersion, and consequently none to lead us to conclude that he and Philip went down into the water. Only consider the proper meaning of the word baptize—let the mode of baptism be decided by the Bible—give up our translation of these Greek particles, which is absolutely opposed by every history of the New Testament—go to the original scriptures, and take into the account the history of the country, and the insuperable difficulties which the idea of immersion creates in the greatest number of the histories of baptisms in the New Testament, and I think you will not find the least reason to believe that immersion was in any case the practice of John, our blessed

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On the subject of the Israelites being baptized into Moses as mentioned, I Cor. x. 2 I agree with you that, "they passed through something which was figurative of baptism" This was their initiation into Moses, or the dispensation of which he was the Mediator, the same as we are said to be baptized or initiated into Christ, or into the dispensation of which he is the Mediator. Rom. vi. 3. This initiation was what St. Paul called their baptism, and was performed in the sea, and by the cloud. (v. 2.) Our translation reads "In the cloud and in the sea" The word in the original is that of which so much has always been said in discussions on the mode of baptism, viz. *en* and which is indifferently translated *in, by, with, &c.* as has been proved above. You are of course entitled to my reasons for translating it *by* in the passage under consideration. My first reason is taken from the first verse of the chapter in which we are informed that they were "under the cloud, and passing through the sea." Of course they were not "in the cloud" and if they were baptized by the cloud when they were in the sea, as the apostles calls their passing through it on dry land, they were not baptized by immersion for instead of being "in the cloud" as our translators have rendered the passage they were under it. Thus St. Paul gives a sufficient reason against immersion in this case. They were baptized "by the cloud" when they were in "the sea," and pouring or sprinkling being the only proper actions of a cloud in emitting water, they were baptized by pouring, or sprinkling. This you remember is Dr. Dwight's opinion, which I originally advanced on this passage ; and when united with others, which in my opinion, are far less scriptural, you call it "a mere fiction invented to serve a turn." I must here observe that, if you pay no respect to the abilities of great or even the motives of good men, you ought to pay rather more respect, and attention to the word of God, on which I think this opinion is incontrovertibly founded. Dr. D. referred you to the 77th Psalm for this sense of the text, where it is said, "When the waters saw" the Almighty "and were afraid ;" and when "the depths were troubled, the clouds poured out water." From this Psalm I gather the second reason in favour of the above translation. But this Psalm, like the xix chapter of Numbers, is of no force against your opinions. As though they were not in the Bible, you never mention either, not even to attempt to refute the arguments which we bring from them in favour of our opinions. The fanciful ideas of Mr Judson and other "learned men" are, in your estimation, of far more importance than either, and like the history of the baptism of the disciples on the day of pentecost, it is so highly figurative that, if referred to the Pœdobaptists in favour of their ideas, these are termed "conjectures" and mere fictions invented to serve a turn ;" but it is all literary enough when it is to favour the notion of immersion. The apostle meant, you inform us, "that by going down into the sea as into a grave, they were figuratively immersed, or buried in it ; and when they emerged out of it it resembled a

resurrection; and as when under the cloud they might be said to be buried or immersed in it." So then even immersion itself is to be considered only a figurative acceptance of the word *baptizo*; and though you have here maintained that they were immersed, or buried, in both the sea and the cloud, it is only a figurative baptism! If immersion be baptism, as you believe, and they were actually immersed in the sea, and in the cloud, you should in my opinion, for the good of your own cause, allow that, this was a literal baptism. By referring to this case, as you have here done, you evidently suppose it literal enough for some arguments to be drawn from it, in favour of the mode of baptism. When, this therefore, is the subject in controversy, why speak of it being in any sense figurative? If this be the case, it will neither answer your purpose nor

*You make similar remarks on St. Peter's account of the baptism of Noah, and his house, in the ark; and they are of course, liable to the same objections. You say: "The way in which the salvation of the inhabitants typified baptism, was this: They were figuratively buried in the ark, and in the water for a time, and they then emerged from confinement: which was a kind of resurrection; and thus the believer is buried in baptismal water, and rises again to newness of life, in imitation of, and communion with, his Lord and Master."—Is it not astonishing that, in order to make the Bible favour your system you should be compelled to maintain, that the apostles always used the word *baptizo* in a "figurative" sense except in the passage to which you have referred and its parallel Col. ii. 12. in both of which, your emphatic word "buried" is so unquestionably "figurative." This is evident from the idea which, for the sake of consistency, you have here attached to the word "resurrection," and by which you have attributed to immersion a virtue of which I fear it is never possessed;—that of "bringing the person who is immersed into communion with his Lord and Master;" and enabling him to "rise in newness of life." You are here speaking of the immersion, and resurrection, of the body: of course we must suppose that when the body rises from the liquid grave it rises to newness of life and in "communion with its Lord and Master!" What can make it more evident that your comment opposes the meaning of the text than that, it involves these consequences? The apostle was undoubtedly speaking of a spiritual resurrection, and therefore the resurrection of the soul.—As to the manner in which the inhabitants of the ark were in the water for a time, you say: "This huge vessel, with the enormous weight of men, animals, and provisions which it contained, must have sunk into the water nearly to the top; and probably, the billows would sometimes roll over it;" and that, "It was certainly the flood underneath, and around the ark, which saved its inhabitants, by lifting up the ark, and preventing it from being dashed against the rock."—You are then determined to make it appear that, they were as nearly immersed in the waters of the flood, as they could possibly be, to escape with life. Still however it was not an immersion, and consequently, on your own principles, not a baptism. On the principle on which you have in one place proceeded, but certainly on a better foundation might I not here exclaim "What! are we to infer from this that" swimming "is baptism!" Such comments as this will certainly fail to convince us that "Baptism and immersion are words of the same import." You are, I think, much nearer the truth in saying that, "The apostle here teaches us that baptism saves us, by shewing how we are to obtain a good conscience toward God, viz. by the death, and resurrection of Jesus Christ"—whose "blood cleanseth from all sin." (p. 39.) This is by the "sprinkling of the blood of Jesus Christ;" (1 Pet. i. 2.) and having our hearts sprinkled from an evil conscience." (Heb. x. 22.) If therefore there is in this passage an allusion to the "washing of the body with pure water" in baptism, which you will not deny, and if "baptism shewed them how to obtain this "good conscience," the baptism must certainly have been not an immersion but a sprinkling.

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that of your opponents; but, if you may refer this allusion to the baptism of the Israelites, to ascertain the mode of baptism, why may it not be used in this way by your opponents? They wish to collect the meaning of the apostle, from what himself and the Psalmist have said; and that is this: "They were all baptized by the cloud," (when they were "under" it, v. 1.) "and in the sea," (when they passed through it, on dry ground,) and the Psalmist tells us that then "the clouds poured forth water." Now this information is precise and definite, to the prejudice of immersion, as they could not be baptized by a cloud when they were under it in any other way than by pouring or sprinkling. These passages, when thus collected, form a cloud of evidence in favour of pouring, or sprinkling, which will never be dispersed by those comments, which oppose the Bible; though they may have the sanction of half the learned men on earth. Every other comment not only opposes the Bible; but even your own ideas of baptism. These are that, the very essence of the ceremony consists in the act of dipping. If this be the meaning of the word, the Israelites were not baptized at all: for they were so far from being dipped, or immersed in the cloud, that, like the sound on the disciples before spoken of, the cloud came over them; and whether it was the cloud, as you suppose; or the water from the cloud, according to the ideas of your opponents, which baptized the Israelites, it could not possibly be by immersion. I quoted the comment of Dr. Dwight in my former letters, in preference to any other that I had seen, because he adopted a plan in commenting on scripture, to which I confess myself attached. When the apostles refer to a passage in the Old Testament, it is certainly the most proper method in all our comments, to refer to the same passage, to ascertain their meaning. This was the method adopted by Dr. D. And, in addition to its having the sanction of "common sense," it has that of an express declaration of scripture. This is, "Speaking not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual:" and you will not be able effectually to disentangle yourself from the embarrassment superinduced by comments of this nature by calling them "mere fictions invented to serve a turn:" nor will they "be burnt up with wood, hay, and stubble" of any kind. On the contrary they will stand as long as that "word," which "endureth for ever."

When you have proved that, the children of Israel could not be baptized in the manner here described, without their clothes being as wet, and consequently their lives as much endangered, as those of the disciples on the day of pentecost, provided they had been baptized by immersion, you will have justified your exclamation on this subject,—*"O prejudice, how strong an influence dost thou exert over the minds of men!"* (p. 34.) You assign the warmth of the country, and that of the season of the year, as reasons why the disciples would not need a change of clothes after immersion. Were it necessary, I could assign a few physical reasons, which would satisfy the generality of mankind, that, under these circumstances, a change of clothes,

would be essential, to the preservation of life. In a warm climate, I have been as much in the habit of bathing," as the Jews could be, when I could find convenience, and I can assure you that, though not afflicted with the hydrophobia, I would not have allowed you, to immerse me in my cloathes, unless I had had a change immediately at command. In those countries, a merciful man would not immerse his fellow creatures in their cloathes, if they were as unprepared as, we have reason to believe, the disciples were on the day of pentecost; nor would a prudent man be immersed, if he had not a change just at hand. In hot countries, and especially at the hottest season of the year, a person would doubtless, in general, forfeit his existence in a few days, by taking such a step. Nor does it depend, in the least, upon the person being, as you suppose, "in the habit of bathing;" but on the state of the body at the time. When so many thousands of persons had been crowding to hear the apostles, in a country so warm as Judea, and at the warmest season of the year," neither the apostles themselves, or the three thousand converts, would be in a very proper state for either administering, or receiving, baptism by immersion; and especially not for keeping on their cloathes, as you suppose, after the performance of the ceremony. Nor could you, under these circumstances, very properly charge the apostles, who had to baptize, with being afflicted with "the hydrophobia," if they administered baptism by pouring, or sprinkling, instead of each standing in the water until he had immersed two hundred and fifty persons, the more especially, as we have seen so many reasons for this mode of baptizing, and that that of immersion, is so much opposed, to the whole history of this day's proceeding. I must confess that, though you have classed the baptism of the Israelites by pouring or sprinkling, and that of the three thousand by immersion, together, as it respects the danger of their baptism, in their apparel, without an opportunity of obtaining a change, I cannot see the least degree of similarity between the two cases.

The baptism of the Jailer, and his, immediately on his conversion, at the dead of the night, has always been considered, at least equally unfavorable, to the idea of immersion, with any of the cases already considered; and it has led your predecessors, and contemporaries into not a few stratagems to account for it.* You advocate the theory of Mr. Judson, who so long as he studied baptism on shipboard, was doubtless not a little perplexed, to account for the baptism of the Jailer, and all his in a prison yard, at midnight. His perplexities however all vanish when he arrives in the prison yard at Calcutta. He happily fixes his eyes upon a Tank of water, and as the English prisons of the present day and those of the Romans above seventeen hundred years ago, must necessarily have been furnished with the same conveniencies, he leaves the prison fully prepared to satisfy his brethren, both in the East Indies,

*On this case and that of the Eunuch, and indeed on the subject of immersion generally see Lawrie's "Inquiry, proving Infant Baptism to be Untenable." pp. 307, 312.

and America that, he has acted wisely to change his sentiments, by forsaking "infant sprinkling, and becoming a baptist." I also have seen a Tank in a hot country, and have been grateful for the sight. Not however, because like Mr. J., I wanted to justify a change of opinion, or yet to practise immersion; but because I was dependant upon it, for a daily supply of water: and had I wished to baptize in it by immersion, though the people, of course, could not have thought that, I "had caught the hydrophobia," they would have concluded that I was afflicted with one of its concomitants. To a man, who is either by experience, or history, acquainted with the necessities, and customs of warm climates, the very phrase used by Mr. Judson, renders it impossible that, he should believe that, these Tanks of water are for the purpose of immersion; particularly in the town of Calcutta, where nature has provided "a river,"—the Ganges,—whose waters the Hindoos consider sacred, and in which, they practise their religious immersions. Though it does not, in Mr. J.'s estimation, require sacred waters for the purpose of christian baptism, however gravely he may talk about this Tank of water, I presume he will not resort to it, when he wishes to baptize; and were he to do this, I sincerely question whether the Jailor would allow him the use of it, even in case he wished to receive baptism himself, with all his. Do you suppose it more probable that, a Tank of water, in a prison yard, is for the purpose of bathing or immersion; or, for the supplying the prisoners with water? My opinion is that the supposed force of Mr. J.'s information, in these countries, owes its existence to the ambiguity of his phraseology. He has not told us the use of those water Tanks, or cisterns; and his argument directs the mind to the idea of their being used for immersion only, which, I think, it may be made to appear, is not the case. Conveniences for immersion are procured at too great an expense, to be "usually" found in "the prison yards, and gardens of private houses," in any country; and are, it is much more probable, only found, in those of the private houses of the opulent. That the "Tanks, or cisterns of water," spoken of by Mr. J., are more likely to be those, for the preservation of rain water, in those countries, for the ordinary uses of a family, and to give fertility to their gardens, may be made to appear from a variety of sources. Harmer, speaking of "the wells of salvation," supposes the allusion to be to those Tanks or cisterns, and brings the following testimony in favor of his opinion: Josephus says, that, at Masada, there were some hundreds of the partizans of Herod closely besieged, who, for want of water, were about to quit their posts; but the rain, which fell in one night was so abundant, as to fill their cisterns, by which means, they were enabled to continue their defensive operations. With what joy, must those Herodians, have drawn water out of their wells or cisterns! with propriety they might be called the wells of salvation, because they were the means, through the interpositions of Providence, of saving them out of the hands of their enemies. "Sir J. Chardin says, he has known the Easterns lock up their wells or cisterns, when water has been scarce." These do not look very like cisterns for the purpose of immersion; and with as much propriety, in my

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opinion, might you go into the yards, and gardens of private houses, in these countries, which are furnished with cisterns, as to those in the prison yards, and those of private houses, in the East. In countries like those of which we are now speaking, they would, of course, where it was possible, find springs, and construct fountains for domestic purposes. Hence "Dr. Chandler, speaking of Asia Minor, says, the reader, as we proceed, will find frequent mention made of fountains. Their number is owing to the nature of the country, and the climate. The soil, parched and thirsty, demands moisture to aid vegetation: hence they occur, not only in the towns, and villages, but in the fields and gardens, by the sides of the roads, and the beaten tracks in the mountains. Many of them are the donations of humane persons while living, or have been bequeathed as legacies on their decease. The Turks esteem the erecting of them meritorious, and seldom go away, after performing their ablutions, or drinking, without gratefully blessing the name and memory of the founder. It is common to find a cup of tin or iron, hung up by a chain near these cisterns, or a wooden scoop, with a handle, placed in a niche in the wall." Burder quotes this passage to illustrate the words of our Lord, Mark ix. 41, and prefaces it by saying:—"To furnish travellers with water, is at this time, thought a matter of such consideration, that many of the Eastern people have been at a considerable expense to procure this refreshment." "A cup of cold water," says Dr. A. Clarke, "in the Eastern countries, was not a matter of small worth. In India, the Hindoos go a great way to fetch it, and then boil it, that it might do the less hurt to travellers, when they are hot; and after that, they stand from morning to night in some great road, where there is neither pit nor rivulet, and offer it in honor of their god, to be drunk by all passengers. This necessary work of charity, in those hot countries, seems to have been practised by the more pious, and humane Jews; and our Lord assures them, that if they do this in his name they shall not lose their reward."

"Dr. Shaw says, the Moorish women in Barbary tie their sucking children behind them, and travel with their pitcher or goat skin, two or three miles to get water. This custom prevails in ancient Greece, and in other places."—From all these testimonies I can see no reason to suppose that, even allowing that there was a Tank of water in the prison yard at Philippi, it could have been used for the baptism of the Jailor, and all his, without depriving them, of what was necessary for their sustenance, as this appears to having been their use, where they existed, and not to furnish conveniences for immersion. Nor can I see the least reason for the existence of any artificial means of this kind. The Jailor of course was neither a Mahomedan, or a Jew, and if he wished on any occasion to bathe or immerse himself, the river on which the city of Philippi was built, furnished him, I should suppose, with the means, which either he, or yourself, or Mr. Judson would have chosen in preference to a Tank of water. And had St. Paul been a "Jipper," such as you suppose John to have been, and such, as his supposed successors are; allowing that there

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was a Tank of water, which could have been used for immersion, he would not have used it at midnight. One of your objections against infant baptism is: "It has a tendency to prevent" penitents "from publicly confessing Christ before men, when they are converted to God" by "being buried with Christ in baptism." (p. 28.) St. Paul's proceedings in the case of the jailer are liable to the same objection. When this repentant, grateful individual took him, and his poor lacerated companion, both of whom had received "stripes above measure," and in mercy, the same hour of the night, washed their stripes; or, according to the translation of Dr. A. Clarke, "washed from their stripes;" he, in mercy also, baptized the jailer, "and all his household." This is a conduct, which would not have been pursued by either you or your brethren, if the prison yard had been filled with tanks of water. You tell me, it is true, that, you do not suppose, it makes any difference, whether baptism is performed in the daytime, or at night. But, how does it happen that, we never hear of any of those midnight baptisms among those of your community? Would you in St. Paul's condition, or in any condition go into a tank, or cistern of water at midnight to baptize a man, and all his, and thus make them "publicly confess Christ before men" in a prison yard, when, in all probability, there was not an individual present but those to whom you were administering the ordinance? Dr. A. Clarke observes on this case: "He washed from their stripes: i. e. he washed the blood from the wounds, and this would not require putting them into a pool or bath, as some have ridiculously imagined." "It is by no means likely that, there was any immersion in the case; indeed, all the circumstances of the case, the dead of the night, the general agitation, the necessity of dispatch, and the words of the text all disprove it. The apostles, therefore, had another method of administering baptism, besides immersion, which, if practised according to the Jewish, (and, I may add the Baptist,) formalities, must have required considerable time, and not a little publicity." Until you have answered the above questions in the affirmative, and imitated, what you suppose to have been, the conduct of St. Paul, by going into a "water tank or cistern," to immerse a family at midnight, I must beg leave to think that, your ideas, and those of the apostles, on the subject of baptism, are as much opposed to each other, as are your proceedings, and those, which are already described. I am fully persuaded that, your opinions of a "public" profession at baptism, are as unsupported by every history of the New Testament, as are those on the subject of immersion. That the disciples of John made such a profession, or were baptized before a multitude, I allow. But in addition to this not being christian baptism, it was only a consequence of the habits of the Baptist who preached; and consequently baptized in the open air. In every case, in which the apostles administered baptism, they never deferred the ceremony a single second, either on account of the want of a sufficiency of water, or in order that their disciples, or converts might make a public profession before either a greater, or smaller number of persons. It is

not by a man's baptism; but "by his fruits" that, he is to be known. The three thousand appear to have made their "public" profession in the place, where "they gladly received the word;" the Eunuch before Philip; Cornelius, and his friends in his own house; Saul, in the house of Judas, before Annanias, and perhaps the family in the house; Lydia, at the oratory, where the Lord opened her heart; and the Jailor, in the prison yard at midnight. You cannot prove from any one passage of the Bible, that such a profession was ever required by the apostles of our Lord, or, that an individual was in any one case present, or wished to attend, but the apostles, and the persons intended to be baptized. Indeed every history leads to the idea that, these alone were required to attend, and, were alone present on the occasion.

Though your opinions are so manifestly opposed by the histories of the New Testament, you seem determined to make it appear, even at the expense of consistency itself, that they have the countenance of the Scriptures: and therefore, when you fail to find support in the New Testament you fly to the old, and though you have told us that, "all attempts" of the kind must "soon fall through," and "charge" those who make them "with folly," you also "confound circumcision, and baptism; the old covenant and the new together." From the deferring of circumcision by the Jews, in the wilderness you argue for the deferring of baptism, in cold northern climates, as follows: "God requires every believer to be baptized; but, if our climate is so cold, for a part of the year, as to render baptism dangerous, let it be deferred till a suitable time: in such a case God will have mercy and not sacrifice." &c. (p. 39.)—On your reasoning, in this page, I must make a few observations, and found a few questions. First, you must perceive how exceedingly natural it is, for a christian to consider baptism, a substitute for circumcision. You must, either have looked upon it in this light, in writing this page, or, you could not consider your own reasoning conclusive. The reasoning, which you have here adopted, is that which is known by the name of *analogical*, the force of which entirely depends on the analogy between the cases, which are supposed to be parallel. But with what consistency can you refer to circumcision for any arguments on the subjects in dispute, when you have charged us with folly for so doing? Secondly, how natural it is for men to argue by way of inference, even on "positive institutions;" a thing which, when you are opposing Pædobaptists on the subjects of baptism, you brand with absurdity. Will consistency bear you out in this method of reasoning? Give us an example from the New Testament, and we will defer baptism, when it is proved that it can only be performed by immersion, until it can be done without danger. You will reply, that there was no necessity for this in the warm climate of Judeæ. We must then ask, if He, who sent his apostles out "into all the world to preach the gospel to every creature," and to "baptize them in the name of the Father, and of the Son, and of the Holy Ghost," did

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not know that, there were climates in the sphere of the operations of their suc-
cessors, in which, for a considerable "part of the year," it would be dangerous
to baptize them, as you are assured, he intended they should be baptized? If
he knew of the existence of these inhospitable regions, and intended his gospel
to be preached in them, why, according to your views did he leave you without
a command to defer baptism, when it is dangerous to baptize? Why, instead
of doing this, did he reduce those enemies to all inference, and analogy on
positive institutions, to the necessity, in the course of a small pamphlet, of
being so inconsistent as to have recourse to the very means, which they con-
demn, in order that the children of God "may know their duty?" Thirdly:
if "mercy" requires that baptism should be deferred in our climate, for a part
of the year, and if God requires mercy rather than sacrifice," by what authori-
ty do your brethren oppose the will of the God of mercy, by cutting the ice, in
the depth of winter, for the purpose of immersing their converts; a thing which
you have here admitted, to be opposed to the requisitions of that God, who
"will have mercy, and not sacrifice," because it is dangerous? It is sincerely
hoped that, a regard to consistency, a reverence for the will of God, a love of
mercy, and respect for the lives of your fellow creatures, will lead you to
oppose this practice with all the influence of which you are possessed; and
then you may on the other hand, expect the lovers of consistency, of all parties,
to ask you, "by what authority you do these things! and who gave you this
authority?" If, in reply to this question, you refer them to the case of defer-
red circumcision in the wilderness, in addition to the questions proposed above
on this subject, you may probably expect those, who are a little acquainted
with their Bibles, to ask you, why you oppose that blessed book, by telling us
that, "it was neglected for 40 years, while in the wilderness; and they were
not censured for it, because they could not consistently perform the rite, while
travelling from place to place?" (p. 39.) The author of the Book of Joshua
does not refer the neglect of circumcision to mere convenience. If this had
been the cause, would they have been commanded to circumcise, at the most
critical of all junctures, that is, when they had just arrived on the other side
Jordan, and, when unless God had protected them, they must have fallen by
the hands of their enemies? By reading the history of this event as recorded
in the fifth chapter of Joshua, I presume you will see reason to conclude that,
it was neglected, most probably, by the express command of God, on account
of the unbelief of those, who "came out of Egypt;" and until they "were
consumed," that as they had disbelieved, and disobeyed God: as they had
thereby constrained him to break his covenant with them, and to "swear in
his wrath that they should not enter into his rest," their children should not be
permitted to bear the sign of the covenant. The historian informs us that,
"All the people that were born in the wilderness by the way, as they came out
of Egypt, them they had not circumcised. "For the children of Israel walked
forty years in the wilderness, till all the people that were men of war, which

came out of Egypt, were consumed, because they obeyed not the voice of the Lord : unto whom the Lord swore that he would not shew them the land, which the Lord swore unto their fathers that he would give us, a land that floweth with milk, and honey. And their children, whom he raised up in their stead, them Joshua circumcised.—They were not circumcised, because they had not circumcised them by the way.” This history, appears to me, to assign other reasons for the children being uncircumcised, than those, which you have stated; that is, the wickedness of their fathers, while in their state of probation for the promised land, and the consequent wrath of the Almighty. When those wicked characters were dead, God entered into a covenant with their children, and this was sealed by circumcision. See Josh. i. v. The wickedness of their fathers owed its existence to their love of Egypt; and the withdrawing the seal of the covenant from their children, as a mark of his displeasure was called, I think, the reproach of Egypt, (v. 9) and this reproach is said to have been rolled away, when they were circumcised. In confirmation of these ideas allow me to ask if you think that, so faithful a servant in the house of God as Moses, would have permitted the people to neglect circumcision, merely on the ground of inconvenience, at that age, when, you inform us, it was “attended with the least trouble, and pain,” if he had not been commanded by God. And do you suppose that, the wisdom of God would have led him to dispense with it in these cases, and command it in that of adults, when they were in the state of jeopardy already adverted to? These questions are, in my humble opinion, answered in the negative by the history above quoted. I cannot therefore see any reason in this history for deferring baptism even on the principle of those, who allow baptism to be a substitute for circumcision; and much less on that, of a man, who unakes one of them purely a religious rite, and the other “also a family and national mark;” but denies the substitution of one ordinance for the other.

You also argue that, “On the same principles,” on which a departure from some of the forms of the sacrament, at its first institution, is allowed “we may allow of some variations here,—and especially as the coldness of our climate, and the general disuse of bathing among us seems to require it.” (p. 37.) Here, I think, “the amiable and candid Doddridge” has led you to allow us all we can require. If “the general disuse of bathing among us,” and the coldness of the climate, are reasons why, we should allow of some variation, from what was practised at first, were we to allow that this was immersion, as you can not give us either a command, or an example for deferring baptism in any climate, our only enquiry is to what extent, do these reasons urge us, to carry this variation. Decency, safety, and the design of the institution must therefore direct our enquiries. I speak on the first of these with some degree of reluctance, because, when commenting on Dr. Dwight’s views of the indecency of public and promiscuous immersions, in a country where bathing is not familiar, you candidly confess that you were “moved, perhaps more than you

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ought." You must however, in my opinion, allow that much depends on bathing being familiar, in any country, in order to prevent public immersion, in the case of the female sex, and especially promiscuous, public immersions from being accounted indecent. Only a history, for instance of the country of which Mr. Judson speaks—the East Indies—would put an Englishman to the blush to read it, and much more, would this be the case, to witness their daily promiscuous immersions in the River Ganges. Allow me now to ask, if you think it would be conducive to good morals, or christian purity, to introduce customs which bear the least affinity to those, into this country? I do not say that the cases are perfectly parallel; but I must think that, they are too nearly so for "the general disuse of bathing among us," and neighbouring northern nations, not to furnish at least, a prudential reason in favour of some other practice than that, which you suppose to have been practised at first, in the warm country of Judea, where bathing, and other immersions were so frequent, and where of course they were perfectly familiar. On whatever occasion they might be performed, they were likely, on this account, to be free from the charge which, was brought against promiscuous public immersions, by Dr. D. "in a nation whose manners are like ours." I allow that, "To him that is pure, all things are pure," but you will not maintain that this is the case with all, who are the witnesses of your immersions: and if "the general disuse of bathing among us," as you have allowed, should be an argument for a variation from what you suppose, to have been the primitive practice, I can see no reason, why it should not admit of the construction for which, Dr. Dwight, and indeed Dr. Doddridge also, contended. For doubtless this was his idea in the passage which I quoted, and on which you have here remarked,—*"Safety should certainly be another consideration."* You have admitted that, in our climate immersion is "dangerous a part of the year," and have certainly failed to furnish us with any argument in favour of deferring baptism, which ought to influence either you, or your opponents. This in my opinions leads, or rather necessitates us to fix on some other mode of baptism than that of immersion; that is, on a mode, which will suit all parts of the world, at all seasons of the year, as well as be congenial to the manners of "all nations." Christianity was not intended to be confined to the warm climate of Judea, where bathing was equally familiar, and conducive to health. It was intended to be the religion of "all nations." This being the case, the wisdom of God would I think, fix on such a mode of baptism, as would suit the whole world. Especially as he has left us no command, to defer baptism, in any climate, and every example is so entirely and palpably against the idea. This mode I think it has been proved is pouring, or sprinkling.

"The rite of immersion," says Mr. Pond, "is not calculated for universal practice. It cannot be administered with prudence, and convenience, if indeed it can be administered at all, in every situation, and to all persons.—Places have been discovered which are already inhabited, where collections of water

sufficient for this mode of baptism would not once occur, in travelling perhaps hundreds of miles.*—There are other places, which swarm with inhabitants, where, amidst mountains of ice, and almost perpetual snow, immersions must be inconvenient, imprudent, and often impracticable. Yet the religion of Christ will one day penetrate those arid, and these frozen regions. Their miserable inhabitants (cheering thought!) will yet be baptized, in the name of the Father, Son, and Holy Ghost. Will they be immersed? Were three thousand to come forward at once, in either of the situations to which we have alluded, (and such a scene has been once witnessed under the gospel dispensation,) would they, could they be immersed?—The thing speaks for itself." "In beleagued cities," says Dr. Austin, "where there are thousands, and hundreds of thousands of people; in sandy deserts, like those of Africa, Arabia, and Palestine; in the northern regions, where the streams, if there be any, are shut up with impenetrable ice; and in severe and extensive droughts, like that which took place in the time of Ahab; sufficiency of water for animal subsistence is scarcely to be procured. Now suppose God should, according to the predictions of the prophets, pour out plentiful effusions of his Spirit, so that all the inhabitants of one of these regions or cities shall be born in a day. Upon the Baptist hypothesis, there is an absolute impossibility that they should be born into the kingdom while there is this scarcity of water; and this may last as long as they live. And these thousands and hundreds of thousands of Christians must remain all this while, and perhaps die, without having the consolation of professing their faith in Christ, or once supping with their Divine Redeemer."—"We may take another very common instance," says Mr. P. "A person is in a low and declining state of health. He loves his Saviour, and wishes to obey his commands. He wishes to be baptized in the name of the Lord Jesus, and, in remembrance of him, to come to his table. But to be immersed, he is sensible, would be little better than self murder. Must he then be debarred from the ordinances of the gospel? On the scheme we oppose, this must inevitably be his lot. Can this scheme, then, be consistent with the truth? Has the Lord Jesus, who designed his religion to be universal, appended to it, and made essential, a rite which is so ill fitted for universal practice?"

I have already furnished you with our opinions of the *design* of the ordinance of infant baptism, and am happy that they are not altogether opposed by yourself. You inform us that that it "is intended to be a sign of regeneration, or that the person baptized is born of the Spirit." "By one Spirit we are all baptized into one body," says St Paul, I Cor. xii. 13; and as Mr Pond very properly observes: "He, (Mr. J.) must prove, therefore, that every believer has been overwhelmed with Divine influences—has been immersed in the Spirit, as he shrewdly enough supposes the favoured multitude were on the day of Pentecost; or he

* See "Campbell's Travels across the Continent of Africa;" and the quotations which refer to Palestine and the East given above.

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has done nothing towards invalidating the argument he has called in question." This baptism of the Spirit as we have already seen is *always* spoken of as a pouring or sprinkling. Again you observe "It represents to the repenting believer, the remission or washing away of his sins in the blood of Christ." This, St. Paul being judge, is accomplished by the conscience being *sprinkled* with the blood of Christ, as those who were considered legally impure under the law were sprinkled, or baptized with the water of "purification for sin" called also the "water of separation." But again, we are told, "It represents the washing away of the filth or pollution of sin, both from the heart and future life of a christian by the word and spirit of God; Eph. 5. 25, 26." The washing by the Spirit, as has been proved, is entirely in our favour, and that by the word is equally so. It is, by the evangelical prophet Isaiah, compared to the watering of the earth by the *coming down* of "the rain and the snow from heaven;" and lest you should call this "the figurative language of prophecy where baptism is not alluded to," I must request you to remember that St. Paul, the author of the words of that text on which you have founded this idea, and in which baptism is indisputably alluded to, yourself being judge, has described it by the very same figure, I Cor. iii. 6: "I have planted, (churches) Apollos watered; (them by the word,) but God gave the increase." Is it not equally astonishing, and unfortunate that, according to your views, the apostles should always, on the subject of baptism, have spoken in "figurative language," and thereby opposed immersion; and that therefore whenever we refer to the Bible, "to find out what baptism is," we should always arrive at the opposite idea to that for which you so strenuously contend? I must therefore of necessity oppose your assertion, where you maintain that pouring or sprinkling, "cannot represent a washing." (p. 50.) Whenever the inspired writers speak of that washing, "which baptismal waters represent," it is invariably under either one or the other, of these ideas: I must also oppose your assertion that "Baptism was intended to represent—a death, a burial, and resurrection." That "pouring and sprinkling," which you say, "cannot represent" these, are both called baptism by John, our blessed Lord, and his Apostles, has already been abundantly proved. It cannot be proved however that, this is the case with those things which you say it is intended to represent. Our Lord's death or his burial, or his resurrection are not called his baptism in any passage of the New Testament. In the language of Mr Pirie on another subject, I may here say: "I know it will be objected, that sufferings are called Baptism, when our Lord says to the sons of Zebedee—Ye shall drink of my cup, and be baptized with the baptism that I am baptized with." Matt. xx. 23. To understand these words, we must observe that, they are an answer to a petition presented by these two disciples, desiring admission to the dignified office of chief ministers in their master's kingdom. To this request our Lord replies, by pointing out the initiatory services, which must be submitted to by candidates for so high an office.—Ere you can enter to so high offices in my kingdom, you must drink of my cup, and

be baptized with my baptism, or pass through the introductory sufferings. Baptism, then, in this passage,—denotes *initiation* to a society or office. It is connected with sufferings indeed, but the sufferings are called Baptism, not with respect to their nature, but with regard to their design. "Ought not Christ to have suffered these things, and enter into his glory?" The ideas of baptism and suffering are totally distinct.

"It may be added, that in this passage there is no reference to plunging at all, but to the mode of initiating a prophet, priest or king into his office, according to the law; which was never performed by immersion, but by anointing. It particularly refers to the last baptism* of the priest, when he was sprinkled with the blood of the ram of consecration, which perfected this initiatory service. At any rate, then, this passage avails the Baptists nothing." (Works, vol. v. pp. 14, 15.)

The word baptism is frequently used to convey the idea of initiation, sometimes into the church, and sometimes into the benefits procured by the death of our Great High Priest. Hence we read of being "baptized into Moses," and "into Christ" and into the death of Christ. This is evidently the idea, which the word is intended to convey, in those two controverted passages, on which you have founded the notions which I am here controverting, and which, on this part of the discussion, constitute the whole of your strength, viz. Rom. iv. 3, 4; Col. ii. 12. On this subject I wrote a long Note in my former Letters, of which you have not taken the least notice; and I must in your own language, say that I think your neglect, "displays more zeal than good policy." Every man has a right to reiterate his arguments, and consider them conclusive, until he sees them confuted, and in your case this was particularly to be expected. Where "common sense," is wanting, and its place supplied by prejudice, superstition, and absurdity; and where a man "wants prudence as well as honesty," you may generally expect that insincerity and vanity will prevail in a more than ordinary degree. These will seldom fail to lead a man to repeat, what he has once advanced without regard to consequences. As you evidently supposed these the disorders of your opponent, you will probably, on reflection, imagine that, he is at least acting a consistent part, when he informs you that, his former arguments stand unaffected by either the opin-

* "To understand this clearly, we must observe that, as Aaron was first baptized with water, then with oil, and finally with blood, after which he was fully consecrated; so Jesus was first baptized with water, then with the Spirit, the holy oil; and now, says he, I am anxious to have my last baptism performed, which must be by my own blood. He was made perfect by sufferings. This finished his consecration."—"The body of the blessed Jesus," says Mr. Pond, was truly and literally baptized. He was wet and washed with his own tears, and sweat, and blood, when in the garden, when scourged, and when nailed to the cross. This was his baptism, and in this sense the passage furnishes decisive proof, that it may be performed otherwise than by immersion." I have no hesitation in saying, that Mr. Pirie has in the above remarks, caught the very spirit of the text. Compare Luke xii. 50, with Heb. ix. 6, 24

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ons of Mr. Judson, or any of those commentators with whose views he may have furnished you. I am not a slave to authority, and the man that is must serve at least two masters; but especially on the points in dispute; and when I differ from those who take "yourside" of the controversy, I shall seldom fail to give something in the shape of reason, in return for the comments with which you have furnished me, from Mr. Judson's Sermon, on the passages just quoted, and in confirmation of my former arguments, allow me to give you a quotation from the same work in which, its author by a comment on one of those passages, and a reference to the other, entirely abandons both as being significant of "external baptism." This is when he is opposing Pedobaptists in their attempts to draw an argument from Col. ii. 12, in favor of the substitution of baptism in the place of circumcision; and yet as like yourself, when he needed the aid of those passages on the mode of baptism, with an audacity peculiar to those, who care not for contradicting even themselves, he dragged them into the controversy! The quotation to which I allude is as follows: "In this passage (Col. ii. 12.) we are taught, that, the Colossians were spiritually circumcised, in putting off the body of the sins of the flesh, and spiritually baptized, by being buried with Christ, and being raised to newness of life. (See Rom. vi. 4) Thus they are represented, as having passed the whole process of death, burial and resurrection." He then endeavors to make it allude to the mode of baptism, by making "circumcision" represent the death and baptism, the burial and the resurrection; and thus opposes you who make immersion to represent the whole. In conclusion he says, "But though some other explanation of the passage should be adopted, is it possible, since the apostle is speaking of circumcision, and spiritual baptism, both of which had been received by the Colossians, to make out an inference, that external baptism has come in the place of external circumcision?" (p. 28) Now I beg leave to ask you one question. If the apostle is here speaking of spiritual baptism, and that as opposed to external baptism, what connexion can these passages have with external baptism? Again, if these passages speak only of spiritual baptism, how can either Mr. J. or yourself, make use of them in future as proofs that, the primitive christians were literally buried with Christ in baptism, and externally baptized into his death, or in the likeness of his death? Mr. J. speaks of an allusion to the nature of that rite. But this use of these passages takes for granted the very points which you brought them to prove. These are, First: that baptism "represents a burial, and a resurrection;" and Secondly: that for this reason, it "cannot be done by pouring or sprinkling." As for it representing, or even alluding to death, such an idea does not appear to have entered into the mind of Mr. J. This is the use to which he puts circumcision. As it is only supposed that there is an allusion to some of the things which, you say, baptism or immersion, represents, the proof of baptism being immersion, and of its representing those acts of which you have spoken, must certainly depend on some other passages;

for all supposed allusions take the existence of the rites for granted, and this takes for granted that, the existence of immersion has been proved. Hence it is that, all allusions to Eastern customs in the Bible, have to be proved, not from the Bible itself; but from the histories of the manners of the people. That the passage under consideration has been properly illustrated by Mr. J., as far as "death, burial and resurrection," are concerned is certain. That it only describes a spiritual death, burial and resurrection, is evident from the consideration that, the "putting off," that is the death, is said to be that of "the body of the sins of the flesh;" and the resurrection is said to be accomplished "through the faith of the operation of God." (v. 12). Now is this language to be applied to putting off the body of Christ, or the body of the believer in baptism? Does he then literally put off the body? Again, is the latter clause to be applied to the resurrection of the body from the water after immersion, as you must have intended us to understand, particularly by your Motto? Is the body raised from the water "through a faith of the operation of God?" What can be more evident than that, both the death and the resurrection, are spiritual and refer exclusively to the soul? It is this death and resurrection alone which are accomplished, "through the faith of the operation of God." I now ask, what was the burial? This must certainly be that of the body, which was dead, and this body was that "of the sins of the flesh," which must be buried, before, according to the apostle's figure, there could be a "resurrection to newness of life," "through the faith of the operation of God." The baptism however, is certainly external baptism, and the "old man" or principle of sin is said to be spiritually raised with him in baptism; because at this time, they professed to exercise faith in Christ, and doubtless many of them received the power to exercise saving faith in the act of being baptized. In the generality of cases the first christians heard the word, believed it and were baptized; and like the eunuch and the jailer, went on their way rejoicing, in consequence of the blessing of God accompanying the use of the means. This was generally, probably universally, almost instantaneous. This was in perfect accordance with scriptural accounts of baptism. It is an initiatory ordinance: hence, the first christians are said to be "baptized into Christ," and, as many as had been thus "baptized into Christ," are said to have "put on Christ." At the time of their baptism they all put off their former sins, and put on the virtues of Christ; and to as many as attended to the ordinance in faith, it was not only the ordinance of initiation into the church; but also a means of their initiation into Christ, and therefore St. Paul, in Gal. iii. 26, 27, urges their having "put on Christ" by being baptized into him, as a proof that they were "the children of God by faith in Jesus Christ." The ordinance is here doubtless taken in connexion with the blessings which, were charitably supposed, to accompany its celebration. St. Peter in a similar way, connects the means with the end on the day of Pentecost; and exhorts the penitents to "Repent and be baptized—in the name of Jesus Christ, for the remission of

zins," and promises that they "should receive the gift of the Holy Ghost."

The passage from Rom. vi. on which you lay so much stress, is so perfectly parallel with the one just considered that, one comment is applicable to both. The doctrine of the text is that, of the soul being brought into such a state of union with Christ by faith, in baptism, that the man who was thus initiated, was spiritually "dead indeed unto sin, but alive unto God through Jesus Christ our Lord." (v. 11.) As this passage is however more evidently figurative than the one from the Epistle to the Colossians, I will trouble you with a few observations on the subject. In this passage there are evidently three metaphors employed, to teach the same spiritual truths; that is, that believers are spiritually united to Christ, as members to the body, which was a consequence of their being baptized into him, and that in consequence of this union, they were spiritually dead unto sin, and raised again with Christ. Hereby they were obligated, and enabled, to "walk in newness of life." The first metaphor is baptism, or initiation by baptism. The second is Planting, inculcating the same idea: and the third is Crucifixion. Believers are said to be "baptized into his death;" to be "planted in the likeness of his death;" and their "old man" is said to be "crucified with him." That these are all allusions to their spiritual death, and resurrection, and not to the death, and resurrection of Christ, is evident from this consideration, they are all brought as answers to the question proposed in the second verse: "How shall we who are dead to sin live any longer therein?" The reason against their living in sin, is first assigned under the similitude of baptism. They were "baptized into the death of Christ;" that is by baptism, as a means, they were initiated into the blessings procured by his death, which made them "free from sin." (v. 3.) The spiritual resurrection follows, v. 4. The reason against their living in sin is assigned secondly, under the similitude of planting. They were "Planted together in the likeness of his death." That is, as the body of Christ died when he was crucified, so did "the body of the sins of the flesh," or their old man" die, when planted, or initiated, into the benefits of his death. The spiritual resurrection follows, v. 5. The only difference, which appears between those two figures, is, the former represents their union under the similitude of that which subsists between the members and the body; the latter under that of the union which subsists between the branches and the vine. The reason against their living in sin is urged thirdly: under the similitude of Crucifixion. "Knowing this that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin." (v. 6.) The spiritual resurrection follows, verses 8, 11. The inference from the whole is, "Let not sin therefore reign in your mortal bodies," &c. (v. 12.) Now Dear Sir, does the burying of the body in water, in immersion or baptism, possess the virtue of making the person who is immersed "dead unto sin?" If it do, this may be here alluded to; but if not, can you tell me why, our initiation into the church, by baptism, should "represent a death, a burial, and resurrection," any more than

a planting and a Crucifixion, when this is the chapter from which you collect your opinions on this subject? I cannot conceive how the act of immersing a human body, which you tell us is baptism, can possibly "represent a death." Mr. Judson appears to have laboured under the same disability; and therefore he assigned this office to circumcision, which was a "cutting off." It may "represent a burial," and the raising of the body from the water may "represent a resurrection." The death of Christ was by crucifixion, and this being what, you maintain, baptism ought to represent, the act of baptizing the body ought, according to your ideas, to represent the crucifixion of the body. But if the act of baptizing should "represent the burial, and the resurrection" of Christ, it cannot also represent his crucifixion, or his death; because the actions are so opposed to each other, that they cannot be represented by any one mode of baptism, which the genius of man can invent; unless however a person were dipped actually nailed to a cross. The difficulty is greatly increased by a consideration of the other things, which, you inform us, baptism ought to represent, viz. "the washing of regeneration," "the washing away of" the guilt of "sin in the blood of Christ," and of "the pollution of sin from the heart, and future life of the christian by the word, and spirit of God;" because all these are done by pouring, shedding forth, or sprinkling. One mode of baptism can certainly never represent both this "washing," "a death, a burial and a resurrection." But, if the figurative language of the sixth chapter of the Epistle to the Romans, is to be literally understood, as you have maintained, we must have some new mode of baptism invented, which will embrace both your ideas, and those of your opponents. We must have a mode of baptism—which will represent a planting and a Crucifixion: for they too are applied, as figures, to represent the same spiritual blessings: that is, initiation into the blessings of Christ's death, a spiritual death unto sin, a resurrection to newness of life, and dominion over sin in consequence. It is not the burial of the body in the "liquid grave" as you, in the characteristic language of your community, call it; but the crucifixion, and death, and resurrection of the body of our blessed Lord, which are here used, as figures, of the spiritual state of those, who had "put on Christ" by being "baptized into his death," or initiated into the blessings procured thereby. The reason why this, and the parallel passage in Col. ii. are resorted to, by the advocates of your system, are, in my opinion, found in the following words of Mr. Edwards: "an examination of this place convinces me of nothing so much as this; that both the Baptists in general, and myself in particular, have been carried away with the mere sound of a word, even to the neglect of the sense and scope of the truth of God."—You believe that the baptism of John was christian baptism. Did John therefore baptize into the death of Christ? Or did his "baptism represent a death, a burial and resurrection?" These subjects, constituted no part of John's preaching, or that of our Lord's apostles prior to the day of Pentecost. They "could not tell what Christ should mean, neither

knew they the things which were spoken," when he mentioned these events, and you tell us they had been baptized by John. See Mark ix. 10; Luke xviii. 31. That both the baptism of John and that of the Apostles were intended to represent the cleansing of the soul from sin, by the outpouring of the spirit of God, I must think has been abundantly proved. That baptism was ever intended by either to "represent a death, a burial and a resurrection," is a mere matter of opinion, which cannot be proved by a single passage of the word of God; but is opposed by many. Indeed, the manner in which the blessings of the gospel were procured, and the mode of their application, are so different that, if baptism represent the one, it cannot represent the other. What was promised, and of course what was sought, in baptism was the application of these blessings, "for the remission of sins," these are applied by "pouring," or "sprinkling," and these are both called baptism. The manner in which these blessings were procured is, in my opinion, represented by the statement, and the mode of their application, by baptism. Though you may give us the authority of men for the truth your sentiments, the authority of God is greater, and, as you in another case observe, "Whether we shall obey God or man, judge ye." I trust that, the examination of the Scriptures on the mode of baptism, has not decreased my stock of charity for you, and your brethren; but I must frankly acknowledge that, I am far less inclined than I originally was, to believe that, immersion was, in any case, the practice of the apostles. Shattered by the authority which I have here adduced, I feel divinely confident that, all your charges of Pædobaptists having "altered the ordinances of God," must fall like pointless darts from toothless arms, at the feet of those whom they are intended to wound; and until you can furnish us with some more powerful arguments, than those, which have been reviewed, we certainly cannot believe that, "baptism and immersion are words of the same import." In the mean time,

I am,

Dear Sir,

Yours, very affectionately,

GEORGE JACKSON.

LETTER VIII.

DEAR SIR,

As Ecclesiastical History is a subject on which the advocates of immersion seldom fail to enlarge, notwithstanding they place so little confidence in human authority; it was to be expected that, you would be moderately emphatic on this part of the discussion. In this our expectations have not been cut off. We on the strength of this you have proceeded to make it appear that, Paganism have been worse than the Jews. For, though they "had the painful rite of circumcision enjoined upon them; yet we do not find they ever thought themselves at liberty to change it for something easier." (p. 50.) Let us not however lose sight of the subject in dispute. You assert, and we deny that, "Baptism, and immersion are words of the same import," and hence you "do not believe that, sprinkling," and pouring "are baptism." What we have therefore in this letter to ascertain is, whether these were the opinions of the ancient christian churches. I might, with perfect safety, allow the result to depend on the answers which must be returned to the following questions. If the primitive christians had been of your opinion, should we ever have heard of baptism being administered by any other mode than one? Or of the word being used in any other sense than that for which you contend? Do we ever hear of baptism being administered by any other mode than immersion? or of the word being used in any other sense among their supposed successors, the Anabaptists? Let us now, from a few testimonies, see how far you are following precedent and example. And here you must remember that, if but a single instance could be found of the ancient christians using the word *baptize* in any other sense than immersion, your argument would be lost. Happily however we can produce many.

"It was a common expression of the ancient fathers concerning the martyrs, who had shed their blood in bearing witness to the Christian faith, that they were baptized with their own blood." Were they actually immersed in their own blood? Or were their bodies merely tinged or wetted with it?

"Irenaeus mentions a sect of Christians, who baptized "by an *affusion* of water mixed with oil.

"Tertullian, the oldest of the Latin fathers," rendered this word "by *tingere*;

the term used for dyeing;" and which, when applied to the mode of baptizing signifies, "To sprinkle, to imbue."

Origen, speaking to the Pharisees of the wood on the altar, over which water was profusely poured at the command of Elijah, (see 2 Kings, viii, 25) expressly says that this wood was baptized. This term, then, was used by Origen, one of the earliest Christian fathers to signify pouring." (Pond, pp. 29, 30, 470)

Let us now attempt to ascertain, whether the practice of the primitive church agreed with these ideas, as to the acceptation of the word. As you have on this subject quoted from Mr. Judson's Sermon, I shall take the liberty of quoting from Mr. Pond's reply. Before I do this however, I would beg leave to ask, if the ancient christians did not consider sprinkling or pouring, to be baptism? Or why did they not immerse in cases of the recovery of those, who were sprinkled when they were sick? If a sprinkling were not considered baptism, it could have been no crime, to have imitated your conduct, and immersed those who had only been sprinkled. This was rendered the more necessary by what, you inform us, were the opinions of the times, and the origin of sprinkling. You say it was introduced when it began to be considered that baptism was essential to salvation. This, in my opinion, was, of all others, the most improper time, to introduce something which was not baptism; for, if they supposed the salvation of the soul to depend on baptism, to trust in something which was not baptism, was, in their own estimation, to destroy the souls of men; and this does not very well agree with the zeal of those, who were so desirous of the salvation of souls that, rather than they should be lost, they would baptize them in their last moments. It is also too much at variance with the rigid adherence to every iota of a ceremony, which is always practised by those, who suppose salvation to depend upon it, to suspect that they would have neglected immersion, in cases of the recovery of those, who had been sprinkled when sick, and when opportunity offered of immersing those who, on other accounts, had been baptized by any other mode. This however they never did. You have not the sanction therefore of even ecclesiastical history for rebaptizing those, who have been baptized by sprinkling. That clinick baptism was considered baptism, is evident from the very epistle from which Mr. Judson has brought the garbled quotation, with which you have furnished us, to prove the contrary. Cornelius writes: "This good man (Novatus,) forsook the church of God, wherein he was baptized, and where also he took the priesthood upon him, by favour of the Bishop, which through laying on of hands allotted him thereunto." (Euseb. Ecc. Hist. Lib. 6, Cap. 42.)

The following quotation from Mr. Pond contains some excellent remarks on this subject.

"Immersion was never considered essential to baptism, till the appearance of the Anabaptists in the sixteenth century." That immersions have been

"Mr. J. quotes the venerable President of the Council of Trent, testifying to the existence of the Anabaptists as early as the fourth century.—An Anabap-

practised in every age of the christian church, and that they have been more generally practised at some former periods than they at present are among the Congregationalists of New England, I see no reason to deny. Nor do I see any to doubt, that they have more generally prevailed at some former periods, than they did in the former days and under the ministry of the apostles. Persons have not unfrequently been ready to overdo in the externals of religion, while they have done little or nothing in respect to religion itself. The Pharisees, not satisfied with the yoke of the ceremonial law, must add to it "the tradition of the Elders." Peter not satisfied with that degree of washing which his master saw proper, exclaimed—"Not my feet only, but also my hands and my head," (John III. 6.) And some of the Christians in past ages, not satisfied to be baptised by affusion, or sprinkling, which is as much as their Saviour requires, must be plunged completely under water. Yea, in some periods of the church, persons have not been satisfied even with this. They must be immersed three times. They must be immersed naked. They must have water applied to their faces subsequent to immersion. They must be attired in white, for a certain number of days afterwards, in token of their purity. These facts are adduced, to shew the propensity there is in man to perform more than is needful in the externals of religion. It is owing to this propensity, that immersions have, in some ages, more generally prevailed than, it can be made to appear, they did under the ministry of Christ and his apostles.

"We propose it, however, as an indisputable fact, that immersion never has been considered essential till within a few centuries of the present time. We say *centuries*; for this, it will be recollected, is the precise point in dispute.

"That immersion was not deemed essential to the ordinance, in the early ages of the church, appears from those very quotations, which Mr. J. and of course yourself, have made to prove the contrary.—It is a self-evident truth, that when that which is essential to a thing is wanting, the thing ceases to exist. Remove roundness from a ball, and it is no longer a ball. Remove hardness from a stone, and it is no longer a stone. And, on the same principle, if immersion is essential to baptism, where there is no immersion there is no baptism. Accordingly, if the primitive Christians had considered immersion essential to baptism, when they could not have practised immersion, they would have practised nothing. Did they ever pursue this course? *Never*—if we may credit the witnesses of Mr. J. He quotes Venerius, where speaking of the third, and fourth centuries, he says "aspersion was used in the last moments of life; where there was not a sufficiency of water;" and "in cases of

that is one who re-baptizes. We freely admit, then, that there were those in the fourth century, and have been others at different periods, who have administered a second baptism. Some have been re-baptized, because they doubted the purity of the church in which they first received baptism. This was particularly the case with the Donatists.—But I find no instance of a second baptism because the first was not immersion, till the appearance of the Anabaptists, in the sixteenth century."

necessity." He quotes Salsma, testifying that, "persons confined to their beds were baptized in a manner of which they were capable; the whole body had water poured upon it." Here then is conclusive proof that the primitive christians did not consider immersion essential to baptism.

"But," says Mr. J. "those who were thus baptized by pouring, were called *clinicks*; not christians, and were prohibited the priesthood." Those who were baptized on their beds, in sickness, were called *clinick* from the Greek word *klina*, a bed; but was this inconsistent with their being called christians? Novatian was called a *clinick*; was he not also called a christian? Could he be bishop of Rome,—and not be called a christian? But the *clinicks* were afterwards canonically prohibited the priesthood. Why? Mr. J. has not explicitly answered this question, though he is careful, we should understand that it was because they had not been immersed. He certainly had the means of being better informed. The reason why they were prohibited the priesthood was, their sincerity was doubted. They had not made that open profession, which was deemed necessary. They had not gone forth in the face of a persecuting world, and taken upon them the Christian name. 'Baptism, in that age of the world, exposed persons to the most dread and persecutions; especially if they undertook the work of the gospel ministry. If, therefore, any person neglected baptism until visited with sickness, this neglect of duty rendered his character liable to suspicion.' Accordingly the council of Neocaesarea decreed the following, viz. 'He who is baptized when sick, ought not to be made a priest; for his coming to the faith is not voluntary, but from necessity; unless his diligence, and fidelity do afterwards prove commendable, or the scarcity of men fit for the office do require it.'

As I have the epistle of Cornelius before me, from which Mr. J. gave you one of his quotations, I will give you that also which, for reasons sufficiently apparent, he thought proper to conceal: "He, (Novatian,) fell into a dangerous disease, and because he was very likely to die, was baptized in the bed where he lay, if it may be termed a baptism which he received. For he obtained not, after his recovery, that which he should have done according unto the canon of the church, to wit confirmation by the hands of the Bishop. In so much then as he obtained not that, how came he by the Holy Ghost?" (Euseb. Ecc. Hist. Lib. 6. Cap. 49) This quotation leads me, and I think it will also lead you, to conclude that, Cornelius did not attribute the invalidity of Novatian's baptism to his being sprinkled; but to his not obtaining Confirmation afterwards by the hands of the Bishop: "For he obtained not that after his recovery which he should have done according unto the canon of the church, to wit confirmation," &c. This idea is confirmed by the history of this century. Dr. Gregory observes: "Confirmation immediately followed the reception of baptism. This ceremony consisted in anointing them with holy oil, and the imposition of hands, the former of which practices, was probably introduced about the beginning of this century; and to this unction was ascribed the effect of confirming the soul

to all spiritual graces, on the part of God, and the confirmation of the profession of a Christian, on the part of man. The invocation of the Spirit in this rite was supposed to add wisdom, and strength to establish men in innocence, as the new birth of baptism imparted forgiveness of sin." (Christ. Ch. Cent. 2). The ceremony of Confirmation was not confined to the clergy; but administered to all who were baptized. I would now ask one question. How do the words of Cornelius prove that, "Baptism and immersion, are words of the same import;" or that sprinkling was not considered baptism by him? They just prove the contrary, as every one must allow. For so far is he from questioning the validity of Novatian's baptism, on account of his "being besprinkled," that he animadvert's only on his not having received Confirmation, on his recovery; and makes it to constitute one of the aggravating features of his schism, that, he "Forsook the church of God wherein he was baptized."

"I can find no evidence," says Mr. Pond, "that either the lawfulness, or validity of cleric* baptism, was ever disputed. The case of the cleric, therefore, and the sum of the quotations we have adopted from Mr. J. instead of proving, what he intended, that immersion was in primitive times considered essential to baptism, incontestably prove the contrary. Mr. J. has the following quotation from Bishop Taylor. "It was a formal and solemn question made by Magnus to Cyprian, whether they are to be esteemed right christians, who are only sprinkled with water, and not washed or dipped."—It was no question, then, in the early days of Magnus and Cyprian, whether washing be a lawful and valid mode of baptism. And why was it a question whether these should be esteemed right christians, who were only sprinkled with water unless there were persons then, who claimed to be esteemed right christians, who had been baptized by sprinkling? But let us hear the answer of Cyprian as also quoted by Mr. J. "In the saving sacraments, when necessity obliges, and God grants his indulgence, (*divine compendia*), the shortest way of transacting divine matters, confer the whole on believers?"—

"To this custom of Cleric Baptism," says Dr. Cave, "some not improperly think the apostle has a reference in that famous place, where he speaks of those who are baptized for the dead, *aper (ten) nekron*, which they expound with reference to the state of the dead, and that 'tis meant of such, who in danger of death would be baptized, that it might fare well with them after death. This Epiphanius thinks the truest interpretation; that it is meant of Catechumens; who being suddenly surprised with death, would be baptized, that so their sins being remitted in baptism, they might go hence under the hope of that eternal life, which awaits good men after death, and testify their belief and expectation of their future happy resurrection." (Prim. Christ. p. 206) In the beginning of this quotation, he refers to the learned Vossius. "Epiphanius was bishop of Salamis in Cyprus; born 385, died 403. He was very conversant in ecclesiastical antiquities, on which account he is chiefly regarded." His testimony is, therefore, to say the least, a proof, that cleric baptism, was considered to be of apostolical antiquity. St. Paul himself was baptized when sick, Acts 12, 19. See also Pond, pp. 39, 40.

"This is the translation adopted by Doctors Lathrop and Reed."

Had we no other parts of Cyprian's answer but this single sentence, we could scarcely wish for a more formal declaration, that he did not consider immersion essential. Happily however, we have more of his answer at hand. "I would use," says he, "so much modesty and humility, as not to prescribe as positively, but that every one should have the freedom of his own thoughts, and do as he thinks best. For the contagion of sin is not, in the sacrament of salvation, washed off; by the same measures as the dirt of the skin, and of the body, is washed away. There is no necessity of soap, or of a large pond, or fish-pond. It is in another way that the soul of a believer is washed; after another manner that the mind of man is by faith cleansed. Here follows the sentence which Mr. J., and yourself, have quoted. Cyprian afterwards proceeds to argue in favour of aspersion, by quoting and applying those words of the prophet: I will sprinkle clean water upon you, and ye shall be clean."

(Ezek. xxxvi. 25.) After this account of the matter, Mr. J. is welcome to every advantage he can possibly derive from the testimony of this learned father.—And it ought to be noticed, that Cyprian is nearly the only author of any considerable antiquity whom he has quoted in this part of his work. He flourished within 150 years of the apostolick age.

"Hitherto we examined the subject chiefly by the help of Mr. Indest's quotations. We have proved that immersion was not, in the primitive ages, deemed essential, by those very witnesses whom he has adduced to prove the contrary.

The following facts and testimonies will, if possible, place this truth in a still more clear and convincing light.

"Irenæus mentions a sect of Christians, who baptized "by an affusion of water mixed with oil."

"Lawrence baptized two persons, Romanus and Lucillus, by affusion. "A little while before he suffered," he also "baptized with a pitcher of water one of his executioners."

"Novatian became a christian about one hundred years after the apostles; and when visited by sickness, baptism was administered to him, according to the custom of those times, by affusion or sprinkling."

"Basilides is mentioned by Eusebius as having been baptized in prison; (A. D. 304.)

"Constantine the Great being clothed with a white garment, and laid upon his bed, was baptized in a solemn manner by Eusebius, bishop of Nicomedia."

"Antiquity furnishes us with a number of engraved representations of baptism, in which the ordinance evidently was administered by affusion."

"Estius, referring to times long before the year thirteen hundred, witnesses that pouring had been much in use."

*Romanus had his tongue pulled out, and was strangled, A. D. 308, Euseb. Ecc. His. Lib. 8, cap. 20.

"The Author of Letters to Bishop Hoadley, a learned and professed Baptist, admits that, 'for thirteen hundred years successively after the apostles, sprinkling was permitted upon extraordinary occasions.'

"Mr. Robinson, also a learned Baptist, admits that 'before the reformation, sprinkling was held valid baptism, 'in cases of necessity.'

"Pouring was anciently the established mode of administering baptism to children in the Netherlands.

"The form of baptism among the English exiles, in the reign of Queen Mary, was for the minister to 'take water in his hand and lay it on the child's forehead.

"Calvin. 'Nothing of the substance of baptism is wanting, while the symbol of water is made use of, for the ends which Christ hath appointed. The substance being retained, the church from the beginning enjoyed a liberty of using somewhat different rites.'

"Zelusius. 'Dipping was formerly more used, especially in the hot countries of Judea; but this mode was not universally practised, or essential to baptism.'

"Zanchius. 'As in a matter of liberty and indifference, the church sometimes followed one ceremony and sometimes the other, as she judged most expedient.'

"Dr. Wall. 'In extraordinary seasons, baptism by affusion of water on the face, was by the ancients counted sufficient baptism.' Of this, says he there are many proofs. 'In the fifth century baptism was administered in France indifferently, by immersion and aspersion.'

"Dr. Doddridge, speaking of the primitive ages, says, 'I suppose immersion was often, though not constantly followed.'

"Pres. Willard. 'Though in the primitive times the ceremony of immersion was the most frequently used, yet in the colder regions where religion was entertained, they used aspersion.'

"Dr. Reed. 'We do know that dipping and sprinkling were both practised in the second century; and each practice hath been continued from that period to the present time.'

"Dr. Lathrop. 'So far as the practice of the ancients is of weight, it proves all we contend for. We don't say that immersion is unlawful, or a mere nullity. We say it is not necessary; that affusion is sufficient; and so said the ancient church.'

"In view of these authorities, the public will be able to judge of the opinion of the saints of other times, in respect to baptism. That they have frequently been used by immersion, we see no reason to doubt; but that they ever have considered this mode essential, we positively deny. In short we have no account that immersion was, in any age, or by any sect, supposed essential to

"Perhaps the preceding Letter will shew, which has the strongest claim to a divine original. This is a question which the bible alone can determine.

baptism, till the appearance of the Anabaptists in the sixteenth century. We may safely conclude, therefore, that such an opinion in respect to this ordinance, is not conformable to the Holy Scriptures."

From the above quotations, and observations, I think we must conclude, that after all the mutilation to which the opinions of the ancients have been subjected by those who have furnished you with your quotations, these quotations themselves have failed to prove that, "baptism and immersion are words of the same import;" and that "sprinkling is not baptism." The quotation from Salmasius is, in my opinion, very objectionable, and is opposed by every work which has come under my observation,—the work from which it is professedly taken not excepted. In these words as quoted by Mr. Judson and yourself, the words baptized and besprinkled are opposed to each other: "being besprinkled not baptized." This translation is opposed to that of Dr. Wall, as given by Mr. J.—It is opposed by the original, as he has given it in his quotation from Dr. W.—It is opposed by the English translation of Eusebius.—And it is opposed by that of Whistius, in the very section to which he has referred. The quotation from this work, as it appears in Mr. J.'s sermon, is in inverted commas as it appears in Whistius; but as it appears there, the clause to which I object is as follows: "Thus when Novatus, in his sickness, received baptism, he was but besprinkled all over." The original is not at all inserted as in Mr. J.'s quotation; nor are the words opposed as he has given them. Where he has procured his translation I am, of course at a loss to discover.

On the strength of your quotations from Ecclesiastical History, you proceed on the mode of baptism, as you have on the subjects, and wish to make it appear that, sprinkling owes its existence to superstition, and its prevalence to the Church of Rome.—(p. 49.) The Church of Rome however was the first church that ever called in question the validity of any other mode but immersion. This was at the time that Novatus was made a Presbyter. "For all the clergy and a great many of the laity, were against his being ordained Presbyter because it was not lawful, they said, for any one who had been baptized in bed in the time of sickness as he had been to be admitted to any office of the clergy." (See Judson's Sermon, p. 13.) This was retailed at a time when, men will catch at shadows, in order to bring the qualifications of a candidate into disrepute. It was at the time of an election for a Bishop of Rome. And by whom? By Novatus' electioneering opponent, Pope Cornelius, who evidently did not believe that he was at all disqualified, even for the office of a Presbyter, in consequence of his having been but besprinkled." He only retails a something which "they said, that is, the clergy and some of the laity of Rome." When he gives his own opinion it was that his opponent "had been baptized, and owed his want of qualification to his not having been confirmed. It is evident therefore that the only disabilities inherited by this poor unfortunate Novatus, were that in the estimation of the clergy, and some of the laity of Rome, he was not qualified for being made presbyter, because he had on

be sprinkled in the time of sickness; and, in the estimation of his opponent, he was not qualified for the office of a Bishop, because he had not received confirmation on his recovery. When either Mr. J. or yourself has proved that all who are sprinkled, are sprinkled on a supposed death-bed, and will want to be made Presbyters of Rome; and that, if they should recover they must be confirmed in order to qualify them for the office of a Pope, or otherwise their claims when urged will be rejected, this will be a moderately good precedent in all such cases, but certainly in no other: and you will also have proved that, the influence of all such quotations as this, ought not to be very powerful nor yet very extensive in a protestant community. Are we to be sent to either the Popes, the Clergy, or the people of Rome, to know whether sprinkling be baptism? If we are we must beg to be excused for at least two reasons. First: "we have a more sure word of prophecy:" and secondly: we have some reason to suspect that, this would be one of the worst sources of "human authority." I must beg leave to think, that it is rather a credit than a disgrace to them by sprinkling, to be called in question by such a people, under such circumstances; and that at a time when, in order to accommodate the Pagans, old ceremonies were made as burdensome as possible, and new ones were almost endlessly created, when in consequence the simple ordinances of the gospel were becoming a yoke grievous to be borne. See Gregory's Christian Church Century 2, Chapter 2, where you will meet with a number of ridiculous ceremonies appended to baptism, which would disgrace any thing but an ordinance of God. If either of the practices for which I contend depended, like the opposition to sprinkling, upon a solitary instance* in the course of the third century, you should not be troubled with a single word from me, on either subject. In order to make the most of this case Mr. J. has referred to and quoted it no less than four times in the course of a single page, in his quotations from different authors, and you have republished three of his citations in a less space of your Letters.

Mr. Judson is imitated by yourself, in "adducing the practice of the Greek Church, "who certainly understand their native language better than foreigners," as proof that immersion is essential to baptism.—The signification of

*By the advocates of immersion, among both Pædobaptists, and Antipædobaptists, we are referred also to the decree of the council given above as another instance of opposition to sprinkling in the primitive Church. This council, according to Eusebius, sat in the year 311; and decreed, that "He who is baptized when sick, ought not to be made a priest;—unless his diligence and fidelity do afterwards prove commendable, or a scarcity of men fit for the office require it." The decree of this council, instead of proving that sprinkling is not considered baptism in those days, certainly proves the contrary. For it acknowledges, that those who had been "besprinkled," had been "baptized when sick;" and makes their incapacity to depend on their coming to the "death" being considered "not voluntary, but from necessity." When Mr. J. and yourself will admit the same, you will cease to rebaptize those who have been baptized by sprinkling. What you ought to bring, is a decree to justify the practice. A thing which all antiquity does not furnish.

words," says Mr. Pond varies in every age.* This remark is so common, and so obviously true, that instances to justify it need not be adduced. The word baptize may not convey precisely the same idea to a modern Greek, that it conveyed in the days of Homer or of Paul. While, therefore, it is true, that the Greeks understand their native language better than foreigners," it may not be true that they better understand this word, as used by the writers of the New Testament.

"But we deny that the Greeks consider immersion essential to baptism. Probably this is the mode in which they usually administer the ordinance; but they frequently administer it in other modes.† This is proved from those very quotations which Mr. J. has made to prove the contrary. He has introduced Dr. Wall, who testifies that "they hardly count a child, except in case of sickness, well baptized without immersion." This necessity implies, that in cases of sickness, if not in others, they do count their children "well baptized," though they have not been immersed. It implies, therefore, that in their opinion immersion is not essential; and this is all for which we contend.

Having thus attempted to prove, more fully than I originally intended, that Sprinkling has, in all ages of the church, since Christian Baptism was introduced, been considered such, I would observe that I am not concerned to obviate any of the imaginary consequences which you have drawn from the idea of various modes of baptism. That we might have these does not prove that we ought to have them. I can see no reason, even though we should continue to have each a different mode, why we should not, like Cyprian, allow "That every one should have the freedom of his own thoughts, and do as he thinks best."‡ Were we but agreed that in the Bible the word Baptize signifies to wash, which I am convinced is its proper acceptation, no reason can certainly be assigned why we should make the mode of washing or baptizing a bone of contention. If like yourself however I should ever be brought to believe that, this word ought

*In order to free this remark from the suspicion of being "a mere fiction invented to serve a turn," it may not be amiss to instance in one or two particulars, in a far less space of time than Mr. P. is here speaking of. The English word "knave" once signified "a boy or servant. Hence in old writers a male child is distinguished from a girl by a knave child. Afterwards it was used for a servant boy, and by degrees a serving man, formerly only a servant or lacquey. With us now, a crafty deceitful fellow, a cheat." Again, the word "villain" signified "formerly a Country Farmer, a man of low and servile condition, who had a small portion of Cottages and Land allotted him, for which he was dependant on his Lord, and bound to certain works and corporeal service; but now 'tis most commonly used in a bad sense, and denotes an arrant Rogue, a pitiful, sordid fellow." Bailey's Dict. A thousand instances might be produced in proof of the truth of this remark. "Language," says the learned Shuckford, "will always be in a fluctuating condition, according to the humour of the age."

†See P. Clark's Scrip. Grounds of Inf. Bap. p 126.

‡It ought not to be forgotten that Cyprian, who is Mr. Jndson's authority on this subject, observes that "God grants indulgence" in this case. What this expression mean, but that, in his estimation, the mode of baptism was not decided by divine authority. See Calvin as above.

to be applied exclusively to the mode, the scriptures would constrain me unhesitatingly to declare against the practice of immersion, for reasons which have been already assigned.

Among the ideal existences to which you have given birth, I find the following connected with your objections against infant baptism. Having supposed that it leads Pædobaptist parents to prevent their children from "openly professing the gospel, by "publicly confessing Christ before men;" which, in your estimation, it appears they cannot do but by joining your community; you represent them as reasoning with them to prevent their "profaning the name of the Trinity" by being rebaptized by the Baptists, and say: "Thus some are kept in bondage by this reasoning all their lives, and prevented from acting according to the dictates of their own consciences and the word of God. Some compromise the matter, and are immersed in the name of the Trinity, by a person who never was immersed himself, and who does not believe that it is the scriptural mode of baptism." (p. 28.) And pray, Dear Sir, where do you find those, who are sufficiently impious to "immerse another in the name of the Trinity," when they "do not believe" immersion to be a scriptural mode of baptism?" If those persons to whom you allude "do not believe it to be the scriptural mode," they may believe it to be a "scriptural mode of baptism;" that is, they may believe that the apostles sometimes practised one mode and sometimes another, as circumstances might require; and you cannot prove that their ideas are not correct: nor can you prove that such persons take the name of the Trinity in vain, when they "immerse another" by proving "that immersion is the scriptural mode of baptism," or that, in order to immerse without being guilty of the crime, a man ought to believe this. As to your ideas of its being necessary for a person to be immersed himself, in order to his being qualified to immerse others, I see nothing so difficult in the case, that a young convert must "compromise the matter," with his own conscience, in order to his being properly immersed by a person who had not been immersed himself. Probably if he had a little more light, and had been baptized in infancy, his conscience would be completely at rest; and if he had not, he might in my opinion, very justifiably be immersed by one of those supposedly unqualified individuals. The idea which you have here advanced would make it necessary that there should have been a regular chain of adult immersions from the days of "John the dipper." The authority with which you suppose yourself invested is probably of a more modern date. I shall take the liberty of replying to this part of your Letters, rather more at large than I once intended, in a passage from Mr. Poole; by which we shall probably discover the foundation of your qualification to administer "the scriptural baptism," and from which it will appear that there is, in the opinion of an authority of your own, a chain in the train of succession, which certainly should exist unimpaired, in order for your authority to be so, of at least seven hundred years! The quotation is as follows.

"According to the principles of Antipedobaptists, there is at present no valid baptism in the world. That infant baptism is a nullity, and that those who have received no better baptism are unqualified to baptize others, are principles which these Christians consider essential to their system. If Pedobaptist ministers propose to immerse candidates for communion, when any offer who prefer this mode, Antipedobaptists almost invariably reply—"You have no right to baptize—you have not been baptized yourselves." With these in view, let us look back on the church of God. Receding only a few centuries, and not a Christian can be discovered on earth, who does not admit and practice infant baptism. Dr. Gill acknowledges, that he was "not able to find one instance of an opposer of infant baptism" from the eleventh to the fourth century. The supposition, therefore, that there has been an unbroken chain of adult immersions, from the age of the apostles down to the present, is perfectly inadmissible.—The principles of our opponents may now be readily tested, by an application to themselves. The Baptists in India afford a fair example. These Christians have been immersed on a profession of their faith, and by persons who were themselves immersed, on a similar profession. They suppose therefore, that they have been truly baptized. But is this the fact? Receding in a succession, they instantly arrive at a period, when, if their immersions are not lost, they were administered by those who had no better baptism, than that which they received in infancy. They instantly arrive at a period, when, according to their principles, there was no valid baptism on earth. Who, then, has repaired the broken chain? Who has restored the lost ordinance of Christ? How is he authorized to baptize others who was never baptized himself? And if he baptize others without authority, must not their baptism be as invalid as his own?—In short these principles destroy themselves. They spare neither friend nor foe. They unchurch not only the residue of the Christian world, but the very persons who profess to embrace them. According to these principles, Christ has not been faithful to his word. He promised to be always with his ministers in the administration of baptism "even to the end of the world." (Matth. xxviii. 20.) The world still remains, but baptism has ceased. The ordinance is lost, and no man can restore it. It never can be again administered till the end of time, unless the head of the church is pleased to appear again, and grant a new commission to his ambassadors on earth.—Consequences so awful evince the falsehood of those principles from which they are derived. They teach us the necessity of adhering to the propriety and validity of infant baptism.

"The force of this argument seems, at one time, to have been particularly felt by the celebrated Mr. Roger Williams. It is well known, that after the arrival of this person at Providence, he renounced his baptism—was re-baptized by one of his company—who in return, together with a number of others, was baptized by him. This was the origin of the first Baptist church which probably ever existed in America. But Mr. Williams did not long remain satisfied with these proceedings. He told his brethren, "that he was out of

the way himself, and had misled them; for he did not find that there was any upon earth that could administer baptism; and therefore their last baptism was a nullity as well as their first; and they must lay down all, and wait for the coming of new apostles.' (New England's Memorial. See also Hutchinson's Hist. of Mass. vol. i. p. 42;" Pond pp. 120, 122.)—Query. Was not this the origin of the Baptist Churches in these provinces, and consequently of your boasted authority to administer "the scriptural baptism?"

Your remarks on the concluding parts of my Letters in the language of Dr. Dwight are certainly not of sufficient importance to occupy our attention with a particular review. I was, in his language, reasoning with Pseobaptists, and if they cannot, at least to their own satisfaction, trace infant baptism to the same source to which they trace the Lord's supper, they are insincere, not to say criminally impious in their proceedings. "Whatever may be the ground of the distinction" which some of them make between the two ordinances, it is not owing to a want of a conviction of its divine origin and authenticity. And for you to suppose, that this was the reason, is perhaps a breach of that charity which hopeth all things. Whatever Christ has commanded, whether adopted or not, is, in our estimation, of divine authority; and this we believe to be the case with infant baptism. I think I have also given you some reason to believe that the Lord's Supper was adopted by him from the Jews, as well as infant baptism, and, that those, who are acquainted with the origin of the one, are not in all probability, ignorant of the origin of the other. The supineness of many Pseobaptists is not owing to their looking upon the practice in the same light in which you view it, and all your attempts, to account for this, on the principles on which you have proceeded, will, in my opinion, be as ineffectual as have been all your attempts to prove, that those principles are founded on the word of God. I think I shall be better employed in attempting to quicken them to what they know to be their duty, than in controverting at large your opinions on this, and other subjects contained in the conclusion of your last Letter; especially as, in so doing, I shall be rectifying some very common mistakes, and attempting to remove some rather stale objections, which are however urged with all the plausibility, and in many cases with as much success, as could attend their being advanced if they had never been answered. This I shall do in the language of Mr. Edwards; but for the sake of brevity I shall be obliged, in some sense, to destroy the force of his observations by making a mere extract.

"I view infants, when baptized," says he, "under the notion of persons entered into a school; and, therefore, I consider parents, pastors, deacons, and church members, at large, as brought under an additional obligation to instruct those children who are become scholars, as they become able to learn, in the peculiar truths of the religion of Christ. Viewing the matter in this light, it assumes an importance exceedingly grand; and infant baptism is far from being that unmeaning thing, which it appears to be, when the views are extended to

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farther than help'less infancy."—Mr. E. then "illustrates this by taking a view of circumcision, and of our Lord's command to his apostles, to make disciples, scholars, or learners, of all nations ; by the latter of which he says he was led to this view of the subject.—"According to it, and to this, he observes our Lord's words naturally refer, there appears not only a grandeur of design, but likewise an exact symmetry in the different dispensations of God ; I mean that attention to the rising offspring, which had shewn itself in a former dispensation, and, no doubt in all.

"Viewing baptism as introducing infants into a visible state of discipleship, we are to consider others as teachers and overlookers of these disciples : And then the usefulness of such an institute will display itself before us. We see an infant baptized.—If our views terminate there, alas ! what is it ? Infant sprinkling only, the baptism of a baby. Things that are little in themselves, become great by their connexion with, and relation to, others. We see an infant baptized.—What does it import ? He is received into discipleship, i.e. to be a scholar in a christian school.—Now carry your views into the department of parents, pastors, deacons, and members ; and listen to the silent language of this institution. Parents, pastors, and people pray for us ; during our tender infancy, pray for us. And when matured by age, cause the doctrine which you profess, to drop upon us as the rain, to distill as dew, as the small rain upon the tender herb, and as the showers upon the grass. Watch over us with united care, and bring us up in the nurture and admonition of the Lord." It is a dispensation grand and merciful, and is calculated more powerfully to turn the attention of men to the concerns of those who are rising into life, and passing into eternity.

"There is one fault among others in the Baptist system, that it places the rising generation so entirely out of sight. I do not mean that the Baptists do this ; for their conduct in this respect is much better than their system ; but their system places them out of sight. And in this it differs from all the dispensations of God, of which we have any particular knowledge ; which alone would lead to a presumption, that it is not of God.

"When we consider infants under the notion of disciples, or scholars, the idea suggests to us a noble kind of discipline in the church of God. It suggests, that that all those infants who were baptized, should be formed, as they become capable, into societies, for the purpose of Christian instruction : And so every church should have its school. That there should be in churches, not only *poinenai* pastors but *didaskalai*, school-masters. Eph. iv. 11. That the minister, and other fit persons, should preside over these little disciples : and parents who bring their children to baptism, should consider themselves as bound in conscience to see them forthcoming to this society at all appointed seasons. That all the members shoud watch over them, with respect to their morals, and likewise their christian learning. In short the whole should be a church business, regulated in the manner of doing according to the wisdom of each christian society. For as the infant is received by the church as a disciple in its baptism, the church becomes bound to regard the infant as such ; and to see that it is

treated as a scholar of Christ. To all this, it is plain, the idea of discipleship leads; and in this view it becomes greatly important, as its tendency is to draw the cares and prayers of the whole christian church towards the rising generation." See *Candid Reasons*, pp. 168, 176.

I have now in conclusion to prefer a few requests. One is, that if you take public notice of these Letters you will not inform the public that I write "In Defence of Infant Sprinkling." If you do not call the practices in defence of which I write Infant baptism, I do; and I am not ashamed of its being known. It is certainly not too much to request, that you will not in your title page, misrepresent mine. Again you will shorten the controversy if, instead of retelling the quotations of either Mr. Judson or others, you take up my arguments, represent them fairly to the world, and then attempt their refutation:—practices which you have but too much neglected in your reply to my former Letters. Another thing which appears desirable is that, unless you can successfully prove the contrary, you should, in reviewing the sentiments of your opponents give them credit for a love of the truth. This will be attended with some desirable advantages. It will lead to candour in the review,—prevent many of those mistakes into which we are but too apt to fall at any time,—and especially when we are moved perhaps more than we ought; and lead you to avoid those charges, and the use of those epithets of which, I have seen but too much reason to complain. If you think our practices and arguments "very absurd" "ridiculous," &c. it would be better to prove than to call them so, and give your readers credit for a sufficiency of common sense, to lead them to conclude in your favour without preferring those charges, and using those words, which have only a tendency to excite unchristian dispositions in the minds of both friends and foes. On these terms I shall have no objections to continue the controversy, as I am neither destitute of that good opinion of the cause which I advocate, or of some degree of that disposition to defend it, which you have expressed, in the beginning of your first Letter, in reference to the cause which you have espoused. I have also to request that you will not account me "your enemy because I tell you" what I consider "the truth." I feel that I love all who love our Lord Jesus Christ in sincerity, and believing you to be one of the number, I beg leave to subscribe myself

Dear Sir, Yours, very affectionately,

GEORGE JACKSON.

*In some of the quotations which I have introduced you will find a few similar phrases to those to which I here allude. I have myself an aversion to every thing of the kind in all controversies, and especially those on religious subjects. It was only a wish, to give the sentiments of the authors from whom I quoted entire, and in their own language which led me to retain those expressions. I have endeavoured to avoid them in my own phraseology, and I hope you will not charge me with the faults of others. On the subject of garbled quotations, I mean all that I have said, either in my own language or that of others. A regard to truth requires that the practice should be censured and forsaken.

FINIS.

*Who rendered the Letter at being the type printer desire to An end Greek characters.

ERRATA.*

Page 3, Preface, third line from the bottom, for lending of Books, read the
lending of Books.

- " 5, " line 11, for subject, read subjects.
- " " " 12, omit the words - This part of the discussion.
- " " " 15, for Sermons, read sermon.
- " 9, line 18, for they are frequently not only at variance, read they are not
only-frequently at variance, &c.
- " " " 30, omit the word which.
- " 10, " 36, omit the word that.
- " " 37, for are, read were.
- " 11, " 32, for expire, read expired.
- " " 37, for than, read nor.
- " 13, " 4, from the bottom, for, the covenant of circumcision, read the
covenant.
- " 13, line 20, for that you mean, read that you ought to mean.
- " 14, last line, for with the history, read by the history.
- " 23, first line, of the note, for both, read both.
- " 24, line 6, for debtor to the whole law, read debtor to do, &c.
- " 29, " 4 from the bottom, for must be calculated, read it must, &c.
- " 30, " 20 for, These covenants, read The former covenants.
- " 35, lines 9 and 10 from the bottom, for they err, they did err.
- " 37, last line, omit the word both.
- " 38, first line, for, the Old and New Testament, read the New Testament.
- " 43, line 14, for body was, read bodies were.
- " 44, " 5 from the bottom, for the former covenants, read the former and
the present covenants.
- " 45, lines 11 and 12, for until the christian dispensation was established
after the days of Abraham, read after the days of Abraham,
until the christian dispensation was established.
- " 46, line 6, for I have done, read as I have done.
- " 47, " 22, for an ordinance, read as an ordinance.
- " 48, " 48, Note, for more suspected, read more than suspected.
- " 49, " 3, Note, for by denial of the truth, by a denial of the truth.
- " " 11, Note, for their own, read the most.
- " 52, " 2, from the bottom, for In, read On.
- " 53, " 5, for rested, read vested.
- " " 6, for rest, read vest.
- " 54, " 21, for that state, read a state of maturity.
- " 56, " 1, for petty, read pithy.
- " 57, " 3, for so, read such.
- " " 11, for find there commanded, can you give, and And there com-
manded? Can you give, &c.
- " 58, " 5, for Matt. read Mark.
- " 59, " 28, for Matt. read Mark.
- " 60, " 6, for antons, read antons.
- " 66, " 9, from the bottom, for his, read this.
- " " 4, from the bottom, omit the words, which can be.
- " 67, " 11, for Hall read Wall.
- " 68, " 22, add, but indirectly.
- " 73, " 26, for address, read, addressed.
- " 74, " 22, for these, read, the extraordinary.

*When the reader is informed, that the Author's distance from the press rendered it impossible that he should superintend the printing of the preceding Letters, or even see them until they were printed, he will not be surprised at being requested to correct the above errata. It is feared that the size of the type, will, as on a former occasion, form a ground of complaint: but the printer did not possess a sufficiency of a larger size, and therefore the author's desire to gratify his readers in this particular, could not be complied with. An entire want of Greek types, has rendered it necessary to print the Greek words, which occasionally occur, in their corresponding English characters.

JACKSON.

Page 79, line 27, read, for if parents must, therefore, be circumcised, because they are included in the promise, then, as infants are also included in the promise, they too must be circumcised.

- " 82, " 16, for that apostles, read, that the apostles.
- " 83, " 23, for *regalliasato*, read, *egalliasato*.
- " 87, " 11, add any.
- " 83, " 6, for *purpuræ*, read, *purpuræ*.
- " 88, " 29, for proselyte, read, proselytes.
- " " " for he, read, had.
- " 80, 16 line for Pythoness, read Pythoness.
- " 90, 23 " for addicted, read addict.
- " 91, 12 " omit the words, but only in the expectation of his appearing.
- " " 29 " for rebaptizing of Johns disciples also taught, read, The rebaptizing of John's disciples was also taught.
- " 99, 10 " from the bottom, for rebaptizing, read baptizing.
- " 102, 8 " from the bottom, for such, read each.
- " 103, 9 " do do for candidates, read candidate.
- " 106, 6 " do do omit the word and.
- " 111, 3 " do do for she, read he.
- " 112, 24 " add the word his at the end.
- " 113, 9 " from the bottom, for are, read is.
- " 114, 12 " for present, read prevent.
- " 129, 14 " for their, read there.
- " 132, 27 " for neither temporal, read neither the temporal.
- " 140, 4 " from the bottom, for the baptism of samaria, read the baptism of the women of Samaria.
- " 141, 10 " from the bottom, for is, read was.
- " 153, 34 " for follows, read follow.
- " 151, 1 " of note, for with, read worth.
- " 155, last line, for, and I suppose, read to lead your readers to suppose.
- " 156, 23 " for, The work, read One of the works
- " " 2 " from the bottom of the note, for in, read as.
- " 162, 9 " for resigns, read designs.
- " 164, 20 " for which the, read which that of the.
- " 163, 17 " from the bottom, for Fourthly, read Thirdly,
- " 172, 11 " for reach, read search.
- " 173, 9 " for unusually, read usually,
- " 174, 22 " for made, read raised.
- " 176, 1 " omit the words, let him be baptized.
- " 177, 8 " of note, for even, read ever.
- " " 3 " from the bottom of note, for Endonia, read Eudoxia.
- " 178, 12 " from the bottom, for palpable, read palpable.
- " " 2 " do do for professional, read biographical.
- " 179, 26 " for reputations, read refutations.
- " 191, 12 " for battle, read bottle.
- " 198, 9 " from the bottom, for snffered, read supposed.
- " 203, 6 " of note, for author, read editor.
- " 206, 14 " for Drink, read Drinking.
- " " last line for or, read nor.
- " 207, 2 " for or, read nor.
- " 216, 2 " of second paragraph, for you, read your.
- " 220, 17 " for should, read would.
- " 225, 10 " for collected, read collated.
- " 226, 15 " for or, read nor.
- " 228, 9 " from the bottom, for having, read have.
- " " 6 " from the bottom, for or, read nor.
- " 238, 24 " for raised, read dead.
- " 245, 7 " for clinick, read clinicks.
- " 256, 8 " from the bottom, for or, read nor.

ncised, because
infants are also
circumcised.

of his appearing.
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tizing.

Date.

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amaria, read the

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Endoxia.

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